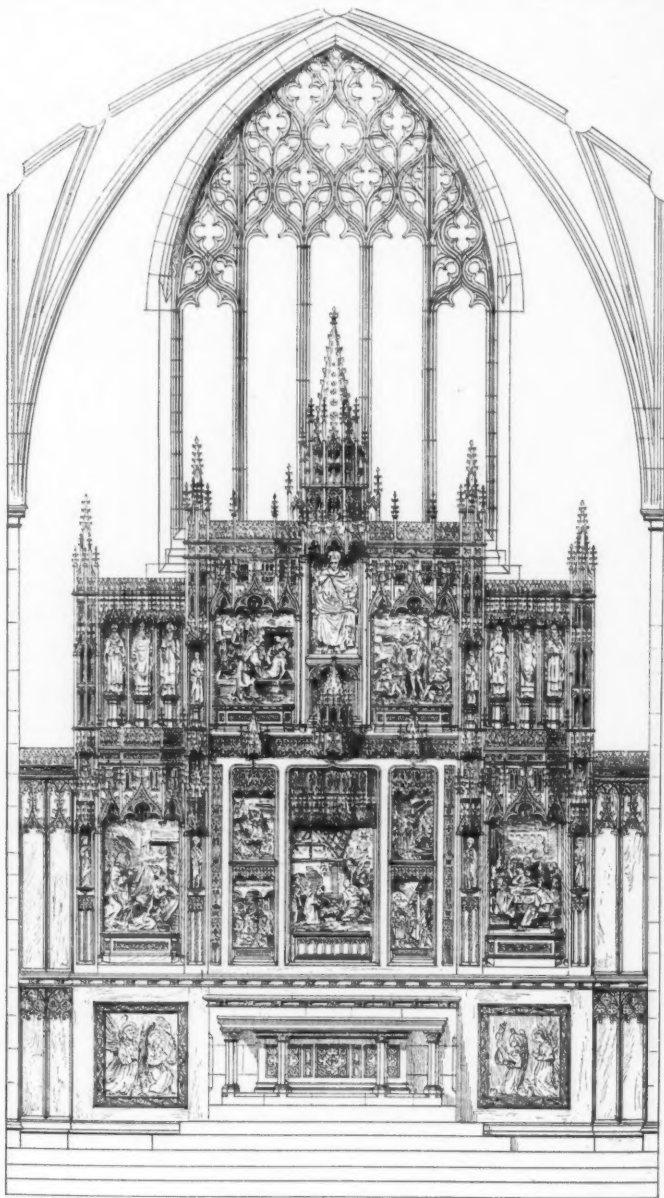


A black and white photograph of the interior of a Gothic cathedral. The image captures the soaring height of the nave, with its pointed arches and ribbed vaulting. In the center, a large, ornate organ with multiple tiers of pipes and decorative tracery stands prominently. Light filters through tall, narrow windows with intricate tracery, creating a dramatic play of light and shadow. The perspective is looking down the length of the cathedral, emphasizing its vastness and architectural detail.

The Cathedral Age

AUTUMN ~ 1938



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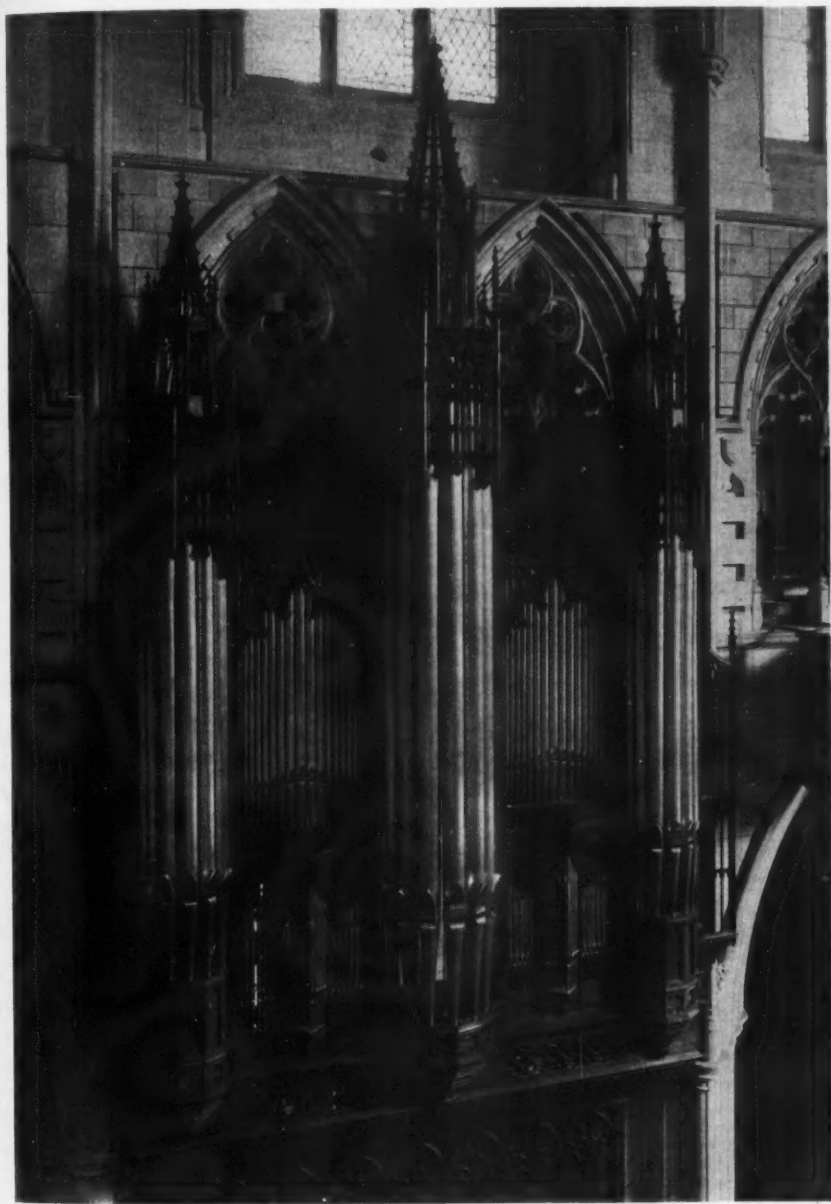
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The Cathedral Age

VOLUME XIII

Autumn, 1938

NUMBER 3

EDWIN NEWELL LEWIS, *Editor*

ELISABETH ELLICOTT POE, *Associate Editor*

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BLESSING OF THE WORK—"SEGEN DER ARBEIT"

Painted by Toby E. Rosenthal in Munich, 1908, and hanging in Canon Albert H. Lucas' tower-room study, the Little Sanctuary, St. Albans School, Mount Saint Alban, D. C.

A PRAYER FOR EVERY MAN IN HIS WORK

ALMIGHTY GOD, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son, Jesus Christ our Lord. *Amen.* (*The Book of Common Prayer, Page 44.*)

The Cathedral Age

Autumn, 1938



Fifteen Years*

An Unfolding Vision

By the Right Reverend James E. Freeman, D.D., LL.D., D.C.L.,
Bishop of Washington

"SEE that thou make all things according to the pattern showed to thee in the mount,"—such a legend has been the guiding principle of these fifteen years.

To realize an ideal of surpassing beauty, this was the task set for us. Happily we had in its prosecution, good men and true,—high-minded, consecrated men—who shared with us a great vision. Reverently, for my faithful colleagues and myself we say with St. Paul: "We were not disobedient to the heavenly vision."

These fifteen years of intimate relation to the Cathedral and its several institutions have proved a rich and grateful experience to me. Long and close friendship with Bishop Satterlee, whose creative mind envisaged a majestic temple on Mount Saint Alban, has been an inspiration throughout this entire period. In every important step that has marked a new advance in the Cathedral fabric, I have felt

the urge of his warm, chivalrous spirit. It was a blessed inheritance into which we entered fifteen years ago. What these years have wrought has been told graphically in the pages of THE CATHEDRAL AGE.

One outstanding fact is conspicuous in this glowing story, namely, the meticulous care with which those who conceived the Cathedral planned its fine proportions and matchless symbolism. Bishop Satterlee and the members of his able Chapter exhibited amazing skill as well as prayerful devotion in planning every detail of this noble House of Prayer, and while they were not privileged to see the building in its physical splendor, they did envisage it in all its majesty. To build here in the Capital a temple that would engage the highest art and devotion of which human genius is capable was their lofty purpose.

With consummate wisdom Bishop Satterlee and his colleagues, after determining the type of architecture of which the Cathedral was to be an exponent, secured the services of two men widely recognized as the greatest

*An article prepared to mark the fifteenth anniversary of the author's consecration as third Bishop of Washington which occurred on September 29, 1923, in Epiphany Church in the Nation's Capital.—
EDITOR'S NOTE.

of then living Gothic architects,—George F. Bodley of England and Henry Vaughan of America. Happily, Mr. Vaughan had long been associated with Dr. Bodley, hence they worked in perfect harmony.

While their plans were cast on a large scale, they concerned exclusively the Cathedral fabric itself; as the years advanced a broader program was evolved by the Chapter and a far more extensive property secured. This plan contemplates one of the largest conceptions ever devised by the Christian Church, a vision so inclusive that it contemplates erection within the Cathedral Close of some thirty or more buildings. That this whole conception might be beautiful and harmonious architecturally, the Chapter authorized its later architects, namely, Messrs. Frohman, Robb & Little, of Boston and Washington, to prepare tentative drawings of the several buildings to be erected within the Cathedral property. They dared to do great things for God. In their planning they took the long and statesmanlike view envisaged here in the Capital, not only a noble Cathedral building but administrative, educational, and beneficent institutions commensurate with the scope and purpose of a highly organized and thoroughly efficient religious enterprise.

From 1923 to 1930 a most generous response was accorded the Cathedral; the foundations, Crypt Chapels, Great Choir, North Transept, Crossing, and College of Preachers went forward, embellished with rare and beautiful memorial gifts. Those were the golden years of Cathedral building. St. John the Divine in New York City was setting forward its plans as the great fane on Morningside Heights grew in dignity and beauty. The two great centers had become Cathedral-minded. Presidents, men of affairs and men and women from all walks of life in Washington, broadly representative of the nation, hailed with acclaim the growing fabric on Mount Saint Alban. They regarded it as indispensable and

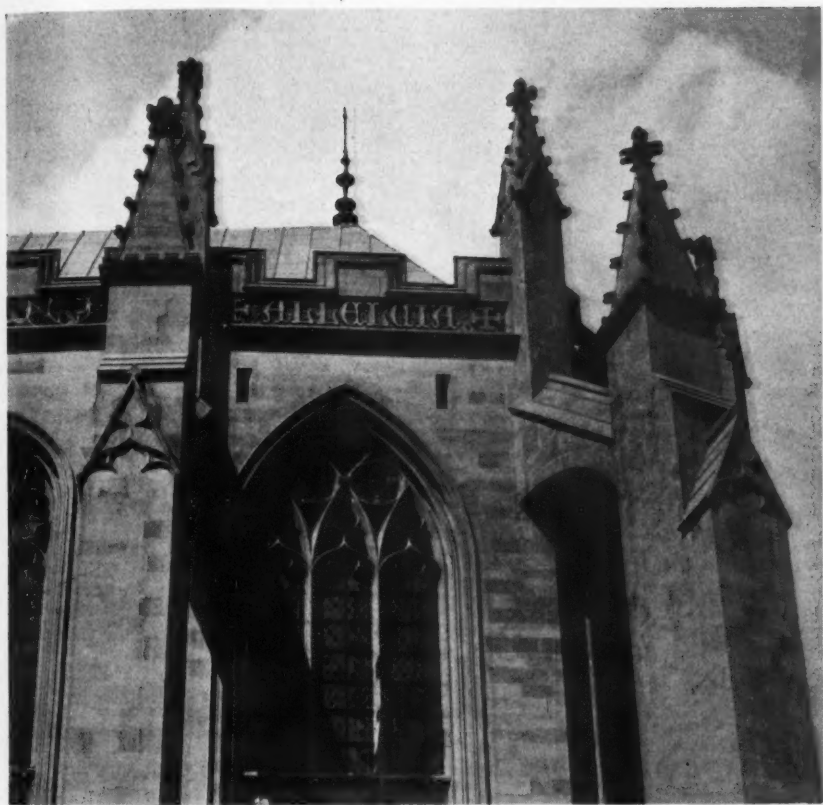
shared with George Washington his conception of a stately Church building in the Capital of the Republic "for national purposes."

President Wilson in 1923 wrote: "I am glad to second you in any way possible in accomplishing the completion of the Cathedral here. Its completion will not only add greatly to the stately beauty of our National Capital but will provide a center from which I believe most useful and beneficial work can be done for the uplift of the community and the stimulation of the nation. I hope with all my heart that your efforts in this matter will be crowned with the most complete success."

In the same year President Coolidge penned these words: "The Cathedral has already become both an adornment and an inspiration in the National Capital. Your work is to be commended, because it represents the foundation of all progress, all government and all civilization. The strength of our country is the strength of its religious convictions."

More than seventy-five thousand donors recognized, not only the aesthetic beauty of the Cathedral, but its urgent importance. While it was being built under the aegis of the Protestant Episcopal Church, the Bishop, Dean and Chapter were planning its administration on such broad and comprehensive lines that it was to be veritably a "House of Prayer for all People."

As the building grew in beauty and strength, the conception of its ultimate use outdistanced even its great proportions. The Chapter or governing body, created by Charter of Congress and comprising fifteen chosen members of the Episcopal Church, in turn created a larger body, inclusive of themselves, to be known as the Cathedral Council, comprising thirty members. All the committees related to the Cathedral and its administration were to be made up of like numbers of Chapter and Council members, and today this Council has become a determining factor in every department of the Cathedral's



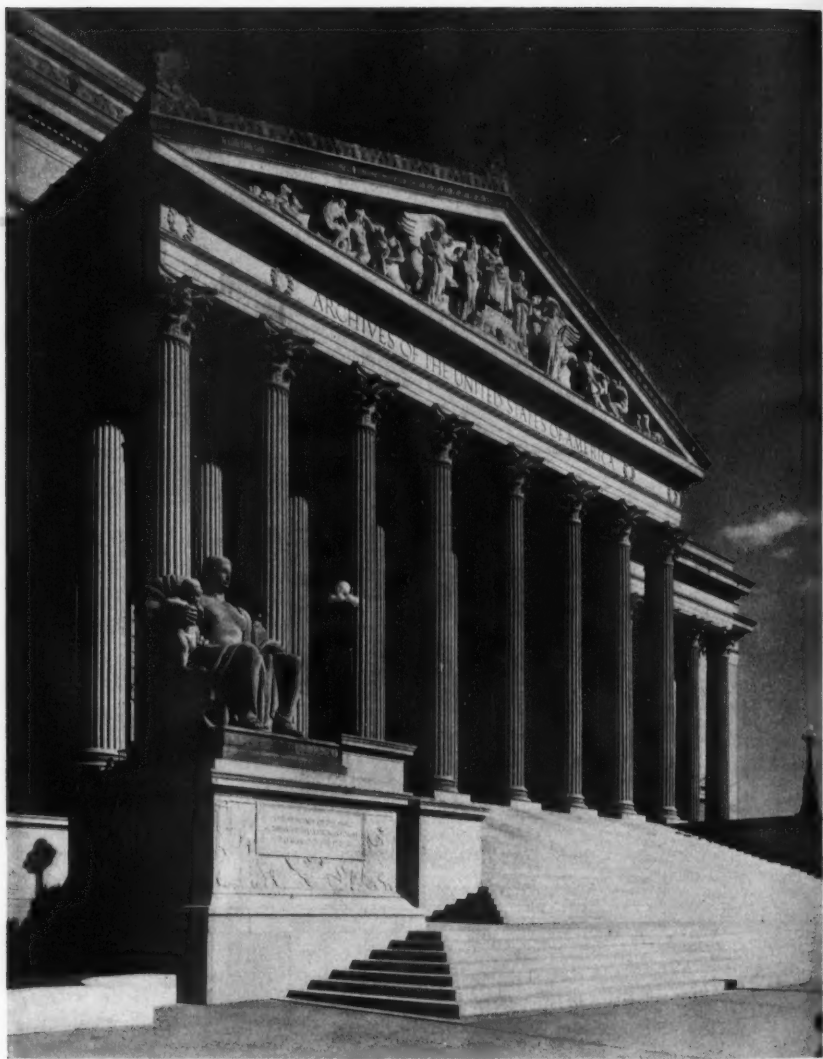
H. O. Bailey Studios, Philadelphia

"ALLELUIA. THE LORD GOD OMNIPOTENT REIGNETH, ALLELUIA"

The lettering on the frieze below the Apse parapet is the Angels' chorus as given in the Revelation of St. John—a text in stone writ high above the Nation's Capital. A little boy, gazing upward one day, tugged at his mother's skirt and said: "See, the Cathedral is talking—it says Alleluia!"

large enterprise. Distinguished representatives of several of the leading evangelical Christian bodies serve on this Council. The major theme to which at present the Council is directing all its efforts has to do with the major aspects of Christian duty. Several of the lay Council members, men of strong prophetic gifts, preach periodically from the Cathedral pulpit. Apart from the building of the Cathedral itself, this statesmanlike plan for its broader service and usefulness is an accomplishment of supreme importance.

The last seven years have seen the halting of construction work on the main fabric. This is a matter of deep concern, more particularly so at a time when that for which the Cathedral stands and to which it witnesses, is of vital moment in the life of the Republic itself. To stay the progress of this Temple of Peace at a time when "men's hearts are failing them for fear and for looking for those things that are coming on the earth," is, to say the least, to be recreant to our Christian duty. The Capital itself has grown in majesty and beauty year



T. Horyczak

THE NATIONAL ARCHIVES BUILDING TYPIFIES THE NEW WASHINGTON

"The Capital itself has grown in majesty and beauty year by year. Its massive buildings speak in certain terms of the material greatness and power of the nation. Nothing commensurate stands in Washington to witness adequately to the faith upon which the nation predicates its strength."

by year. Its massive buildings speak in certain terms of the material greatness and power of the nation. Nothing commensurate with these great structures stands in Washington to witness adequately to the faith upon

which the nation predicates its strength and permanence. If in other years the Cathedral seemed a luxury, it has become in these tragic days a supreme necessity.

While it is properly the Chapter's

concern to free the Cathedral project from all debt—obligations incurred long ago mainly in acquiring the extensive property comprising some sixty-seven acres—and to build up a substantial endowment for the Cathedral and its allied institutions, it is also their justified and reasonable ambition to prosecute, even if slowly, the work of constructing the fabric.

In comprehensiveness of plan, the whole Cathedral enterprise is a commanding and appealing work. Within the Close stand two well equipped and well administered schools for youth. During the last fifteen years Saint Albans School for boys has expanded greatly and so enhanced its property that it stands today as one of the best equipped and managed schools of its kind in the East. The needs of the National Cathedral School for girls make urgent appeal for extension and improvement of equipment. The most notable advance in the work and influence of the School has been the establishment of a Lower School at "Beauvoir," the fine property east of the Cathedral site, which was the generous gift of the late Canon J. Townsend Russell.

The College of Preachers, a unique institution of its kind here or abroad, through the generosity of the late Alexander Smith Cochran, has its splendid building and is doing much to give freshened impulse to the prophetic office. The demands upon it grow with each recurring year. It is looked to by the Church at large over the nation as one of the most vital and important of its educational institutions. What the College has done in the last ten years of its existence to make the prophetic ministry more ideal and more effective, it would be difficult to say. More than three thousand students have enjoyed its privileges. Great prophets of communions other than the Episcopal Church have served from time to time on its faculty, and this closer contact with the great leaders of Protestantism has made more perfect the growing spirit

of camaraderie and unity. Splendid as are the facilities of the College building, its ever widening opportunity for increased service must call in the near future for larger endowment and expansion of buildings.

The first unit of what contemplates a "clergy village" for retired rectors, has been built, but the plan provides for a group of buildings with central refectory. The appeal of such an agency to serve the aged clergy and their wives in their declining years is irresistible. Its practical and beneficent purposes, especially in the face of the fact that no such agency exists in the Church, must be clearly evident.

The beginnings of a great Cathedral Library was made possible during these years by the late Mrs. Albert C. Janin. The Library contemplates the erection of a center where men with aptitude and leisure may prosecute their studies and research, thus bringing to the Church the ripest and most accurate scholarship in days that call for that which is authoritative. If the vagaries and speculations of an age marked by new and strange doctrines are to be met and conclusively answered, mature scholarship is indispensable.

In reflecting upon the high ideals and purposes for which this Cathedral stands in the Nation's Capital, we envisage the day when it shall be, not only to the Church of which it is an integral part, but to the Church of every name, a source of renewing power, vigor, and inspiration. Fifteen years is a brief space to witness such accomplishments as we have seen on Mount Saint Alban. If these years bear evidence of a loftiness of vision and of Christian statesmanship on the part of those to whom this great task was committed, then they may approach their work in the years that lie ahead with confidence and unchanging faith in Him to whose glory they build and whose Kingdom they would make more manifest.

As we look out upon the world from this hilltop and at this point of van-



H. O. Bailey Studios, Philadelphia
 "TO REALIZE AN IDEAL OF SURPASSING BEAUTY WAS OUR TASK"

The North Transept pinnacles, lifted against autumn sky, illustrate Bishop Freeman's observation: "To stay the progress of this Temple of Peace at a time when 'men's hearts are failing them for fear and for looking for those things that are coming on the earth,' is, to say the least, to be recreant to our Christian duty."

tage, we face the future with confidence born of a faith in Him Who must come more and more to reign in the hearts of men. Wars and rumors of wars, economic unsettlement, mounting crime and disorders cannot stay

His progress. One thing grows clearer as the years slip by, namely that if His Church is to prevail then it must be more united in its efforts than it has ever been since He ascended.

Dr. John R. Mott, a world leader

and devoted lay member of the Cathedral Council, maintains that here in Washington and on this hill, the call to unity may prove more persuasive than in any other place on this continent. Let us hope that he has prophetic vision, and let us with humility and self-effacement commit ourselves to this supreme task.

We are entering a new "fullness of time" that lays upon us weighty and solemn obligations to test our faith and our loyalty to Christ. We have over-stressed our party shibboleths and

passwords; we have magnified unduly our conceits and prejudices; these must be melted away and our unity in Christ be made more manifest and real. "He must reign until He hath put all His enemies under His feet." It is a new crusade to which we are called, a crusade that presents an opportunity never before given His Church. May we be found ready to meet it.

"See that thou make all things according to the pattern showed to thee in the mount."

New Canon Precentor For Washington Cathedral

THE Reverend William Murray Bradner, rector of Grace Church in Medford, Massachusetts, for the last seven years, has been elected Canon Precentor and a member of the Chapter of Washington Cathedral to succeed the late Reverend William L. DeVries, Ph.D., according to an announcement made recently by the Very Reverend Noble C. Powell, D.D., Dean of the Cathedral. Canon Bradner, who was nominated for this office several months ago by the Right Reverend James E. Freeman, D.D., LL.D., Bishop of Washington and President of the Cathedral Chapter, has already taken up his new duties. He will have charge of the Department of Worship in the Cathedral organization which includes preparing orders for religious services, supervision of the Cathedral music and other matters that have to do with the Cathedral as a center of inspiring public worship. He will also assist Dr. Powell as Warden of the College of Preachers.

Canon Bradner first attracted the attention of Bishop Freeman and other officers of the Cathedral when he was in residence as a Fellow of the College last year. A native of New York City, he is thirty-seven years old. He was

graduated from Yale College with a degree of Bachelor of Arts in 1922. After attending General Theological Seminary for two years, he was graduated *cum laude* from the Episcopal Theological Seminary School in Cambridge, Massachusetts, in 1925.

His career in the Episcopal Church began that same year when he was ordained to the diaconate in Summit, New Jersey, by the late Right Reverend Edwin S. Lines, Bishop of Newark. He was advanced to the priesthood in LaGrande, Oregon, in 1926, by the Right Reverend William P. Remington, D.D., Missionary Bishop of Eastern Oregon. After serving as a lay reader in Pompton Lakes, Butler and Ringwood, New Jersey, and also in St. Martin's Parish, Providence, Rhode Island, Canon Bradner spent three years in rural missionary work in Eastern Oregon where he ministered to two communities every Sunday and gave pastoral assistance in five others, one of the towns being eighty-five miles distant from Cove, where he was stationed.

He was Executive Secretary of the Department of Religious Education in the Diocese of Massachusetts from 1928 to 1931 when he was called to be



THE REVEREND WILLIAM MURRAY BRADNER

Harris & Kniss

rector of Grace Church in Medford which now has more than 600 communicants. During his ministry in Massachusetts he served as chairman of the Diocesan Commission on Evangelism and Young People's Work, as a member of the National Child Study Commission and the National Lenten Offering Committee, a member of the Diocesan Department on Boys' Work and Chaplain for three years of the Concord Provincial Conference.

Canon Bradner was married in 1924 to Miss Louise Davis Reynolds of Providence, Rhode Island, and they have three children: William Murray,

Jr., aged twelve; Helen Angell, aged nine and Robert Bradner, aged six. Canon and Mrs. Bradner and the children have taken up their residence at 3515 Woodley Road, opposite the Cathedral grounds.

By an unusual coincidence, the Cathedral Staff welcomed the new Canon Precentor in early October just as they said farewell to the Reverend Everett H. Jones, Canon and Chancellor, who was leaving Mount Saint Alban for his home city of San Antonio, Texas, where he has accepted the rectorship of St. Mark's Church, the largest parish in the Diocese of West Texas.

DEDICATION OF THE GREAT ORGAN HELD ON NOVEMBER 10TH

The photograph on the cover of this issue of THE CATHEDRAL AGE shows a portion of the Great Organ given by an anonymous donor as a memorial to her parents, and dedicated at an impressive service held in Washington Cathedral on Thursday evening, November 10th. After prayers had been offered by the Bishop of Washington, the first recital on the organ was played by Robert G. Barrow, B.A., Mus.M., the Cathedral Organist and Choir Master, with more than two thousand people in the congregation, including organists and members of choirs in many of the Washington churches. The Cathedral choir of men and boys and the clergy marched to their places singing "Praise, My Soul, the King of Heaven," unaccompanied.

The Bishop offered the following prayer of dedication:

"Almighty God, who from ancient times has put it into the heart of Thy people to make offerings for Thy service and the use of Thy sanctuary, and who hast been pleased at all times to accept gifts at their hands, we pray Thee to accept this memorial organ which we are about to set apart in Thy name. May Thy blessing rest thereon that Thy Church may be benefited, Thy worship made more worthy, and Thy name may be exalted and glorified continually; we ask this in the name of thy Son, Jesus Christ our Lord, Amen."

Prayers for the donor of the organ, her parents in whose memory the gift has been made, and for the "founders, benefactors, and all those who, to the furtherance of the work of this Cathedral, faithfully offer to Thee of their prayers, their labours and their substance," were then offered.

The sentences of dedication were pronounced by the Bishop as follows:

"In the faith and love of the Blessed and Undivided Trinity, Father, Son and Holy Ghost, I, James Edward Freeman, Bishop of Washington, do solemnly dedicate and hallow this organ, and declare it to be forever set apart from all common uses, and consecrated to the praise and worship of God; to whom be all glory and honor, henceforth and forevermore. Amen."

Perhaps the most deeply moved member of the large congregation was white-haired Ernest M. Skinner, of Methuen, Massachusetts, in whose studio the Great Organ had been created and under whose direction it had been installed in the Cathedral during the last twelve months.

(The photograph on the cover represents the work of T. Horydczak, of Washington)

Coventry Cathedral's Annual Festival

By A. F. Doley

THE city of Coventry, in the center of England and in the heart of the Shakespeare country, shares with Canterbury the distinction of being the only two Cathedral cities that have organized and successfully carried through a summer "Festival of the Arts." This year's festival at Coventry, organized by the Friends of the Cathedral, and held from July 6th to 9th, was the second venture of its kind.

Although the weather during most of the period was unfavorable, necessitating transfer of the open-air serenade from the West Front of the Cathedral to the interior, on the whole, the festival marked a great advance on the inaugural one two years ago, and may be considered an artistic triumph. It also attracted wide attention to the Cathedral and its needs, and was a means of enrolling new Friends.

The program for which the Precenitor, Reverend E. A. Edwards, acted as honorary director, and the Cathedral organist, Mr. Alan Stephenson, as musical director, contained elements to suit all tastes. First there was the musical side, which comprised a serenade of string music on the opening evening in which the Birmingham Philharmonic String Orchestra, led by Norris Stanley, and conducted by Johan Hoek, with Margaret Fairless as solo violinist, and the Cathedral choir, took part. This was one of the high lights of the festival. The large congregation which assembled in the Cathedral heard, under ideal conditions, excerpts from the works of Handel, Bach, Abensky, and Mozkowsky, played with consummate skill.

On July 7th, the City of Birmingham Orchestra and the Warwickshire Choir gave a program of choral and orchestral music in the Cathedral, in which the outstanding number was Parry's "Blest Pair of Sirens." On

Friday the Cathedral special choir sang selections from ancient and modern composers, in which the work of the latter was well represented.

On the morning of the same day 1,300 children from the city schools had their own service, when they took part in mass singing with thrilling effect.

On the dramatic side, two performances of Dr. Gilbert Murray's Greek play "Andromache" were given in the Opera House; performed by the Festival Players, and produced by Geoffrey Staines, the producer for the Coventry Repertory Company.

The religious side of the festival was kept well to the fore. On Thursday morning there was a choral Eucharist in the Cathedral, at which the Provost (the Very Rev. R. T. Howard) was the celebrant, and the office was sung to Merbecke by members of the College of Cantors.

The artistic side was represented by exhibitions of ecclesiastical art in the Cathedral chapels. In the Smiths' Chapel there was a collection of work in silver and gold by the well-known artificer, Mr. Omar Ramsden, who designed the new silver cross and candlesticks for the high altar of the Cathedral. From the parish church of Luton, where the Provost was formerly vicar, came an original "Great Bible," copies of which were chained in English parish churches by Royal authority in 1538. A beautiful exhibit of ecclesiastical embroidery, mostly vestments and altar linen, loaned by the Royal School of Needlework, was displayed in the Children's Chapel.

The festival was accorded a civic reception, when the Mayors of Coventry and other boroughs in the diocese attended. The Bishop of Coventry (Dr. Mervyn Haigh), present at most of the services, expressed the hope that the festival had now become well established.

The Florence Nightingale Window

By Joseph G. Reynolds, Jr.

THE throngs of eager pilgrims who are visiting constantly the unfinished but beautiful Cathedral on Mount Saint Alban will now be introduced by the faithful pilgrim aides to a new color note in the North Transept. Until recently there was only white light flooding through the two lancets and rose forming the small window in the east wall above the William T. Hildrup, Jr., memorial parclose and windows. Now this glare has been replaced by a precious, jewelled radiance of color. The window is the latest generous gift from Mrs. Hildrup, who came to Washington to see it early in November.

Like the famous west windows of Chartres Cathedral, the subjects in this window are contained within small medallions, there being no large outstanding figures. This arrangement of the iconography or subject matter has given to the designers and makers of the window an opportunity to create a balanced full-color pattern. Sapphire, ruby, and gold with minor touches of orange, green violet and low toned whites produce a color scheme which is effective either close at hand or at a distance.

The Florence Nightingale window has taken its place as an integral part of the fabric of the Cathedral, functioning to enrich and glorify the light which flows through the hundreds of small bits of colored glass. This is in accordance with one of the mandates set down in the manual prepared by the Cathedral Chapter for the guidance of the artist in stained glass—"Color shall always take precedence over iconography." Furthermore, it is essential that white light shall be excluded—that the Gothic shadow and mystery aloft shall be attained.

Early in October this latest window to be installed in Washington Cathedral was on public exhibition in the Boston studio gallery of its designers

and makers, Messrs. Reynolds, Francis & Rohnstock. The preliminary showing proved that "Florence Nightingale" is a magic name, for nurses from the hospitals in and near Boston as well as many other visitors came to the studio. The theme, the "Glorification of Nursing" seems to have a universal appeal. The subjects to fill the six medallions in the two lancets are chosen from outstanding incidents in the life of this famed English nurse in the Crimean War, who is everywhere acknowledged to be the founder of the art of modern nursing.

The location of the window in the east side of the North Transept is appropriately chosen. This portion of the building is entered by the North Porch which is being erected through gifts of American women "to symbol-



FLORENCE NIGHTINGALE

Portrait engraving of the founder of modern nursing from "Great Men and Famous Women," published in 1894 by Selmar Hess in New York.

ize qualities of love and service for which womanhood has striven through the ascending ages." Florence Nightingale has earned her place as one of the great women of the world. A writer of the late 19th century stressed "the deep debt of gratitude due to her who first opened for women so many paths of duty, and raised nursing from a menial employment to the dignity of an art of charity."

The subjects in the window read

from left to right and from the bottom up. The first medallion is entitled "Childhood." Florence Nightingale, born in Florence, Italy, in 1820, was named for "the city of flowers." The younger of two daughters of William Shore Nightingale, a wealthy land owner, she early developed an intense love for every living, suffering thing. This love grew until it became the master-passion of her life. As a child, she nursed wounded birds and



"THE LADY OF THE LAMP" MAKING HER NIGHTLY ROUNDS

animals and delighted to bandage her broken dolls. In this childhood medallion she is shown feeding the birds who flock around her, while her favorite dog looks eagerly up to her face.

Mr. Nightingale was a man in advance of his time as regards the training of girls. The higher education of women was unknown in those days. Under his guidance his daughter was taught mathematics, the classics, history and modern languages. The second medallion is called "Education" and her father is shown teaching her.

The subject of the next medallion is "Hospitals." The study of nursing had an irresistible attraction for Florence Nightingale. Few people in her time valued nursing. She was convinced that indifference arose from ignorance of what nursing should be and she set herself to acquire the necessary knowledge. She visited hospitals at home and abroad. This medallion shows her taking notes at the bedside of a patient in the hospital of St. Vincent de Paul in Paris. Two sisters of charity stand in the background.

Medallion number four entitled "The Crimea" presents the well known subject, the "Lady of the Lamp." This symbolizes the great work for which she is best remembered, the labors and achievements which made her the heroine of the Crimean War. The *London Times* correspondent of the day wrote "she is a ministering angel—at night, when silence and darkness have settled down upon these miles of prostrate sick she may be observed, alone, with a little lamp in her hand, making her solitary rounds." In the words of Longfellow—"The speechless sufferer turns to kiss her shadow as it falls . . ."

After the war Miss Nightingale retired quietly to her country home in England. Intense enthusiasm was aroused by her labors. With the £50,000 raised in recognition of her services she founded the Nightingale Home for training nurses at St. Thomas' and King's College Hospitals. In the



NEW COLOR NOTE IN THE NORTH TRANSEPT

fifth medallion entitled "St. Thomas, London" she is shown laying the cornerstone of the building. The sixth and last medallion shows her in after years seated and writing her "Notes on Nursing"—the work which gave an enormous stimulus in England to the study of this subject.

As Faith and Science, Charity and Hope were united in the person of Florence Nightingale, so these virtues

survive in the spirit of the nurse of today. At the tops of the two lancets a typical hospital nurse and a Red Cross nurse hold these symbols. Miss Nightingale was herself one of the founders of the Red Cross Society. To sum up the spirit of the theme—pity, mercy, compassion, a "ministering angel" in the cinquefoil at the very top of the window bears a scroll on which is inscribed "Misericordia."

The Hogarth Pictures of St. Mary Redcliffe

By H. Norton Matthews

THESE pictures, described as the most ambitious of all the examples of Hogarth's art, have for many years been lying in the store rooms of the Royal West of England Academy, in the city in which they hung as an altar-piece for more than a hundred years,—in the Church of St. Mary Redcliffe, Bristol. Leyland, when he came to Bristol in 1541, proclaimed this church to be "the most beautiful of all churches." Queen Elizabeth, in 1574, was so moved by her fair beauty that she granted back her "church lands," confiscated by Edward VI; and Charles I declared, in 1628, that "she is one of the most

famous, absolute fayrest and goodliest parish churches within the Realm of England."

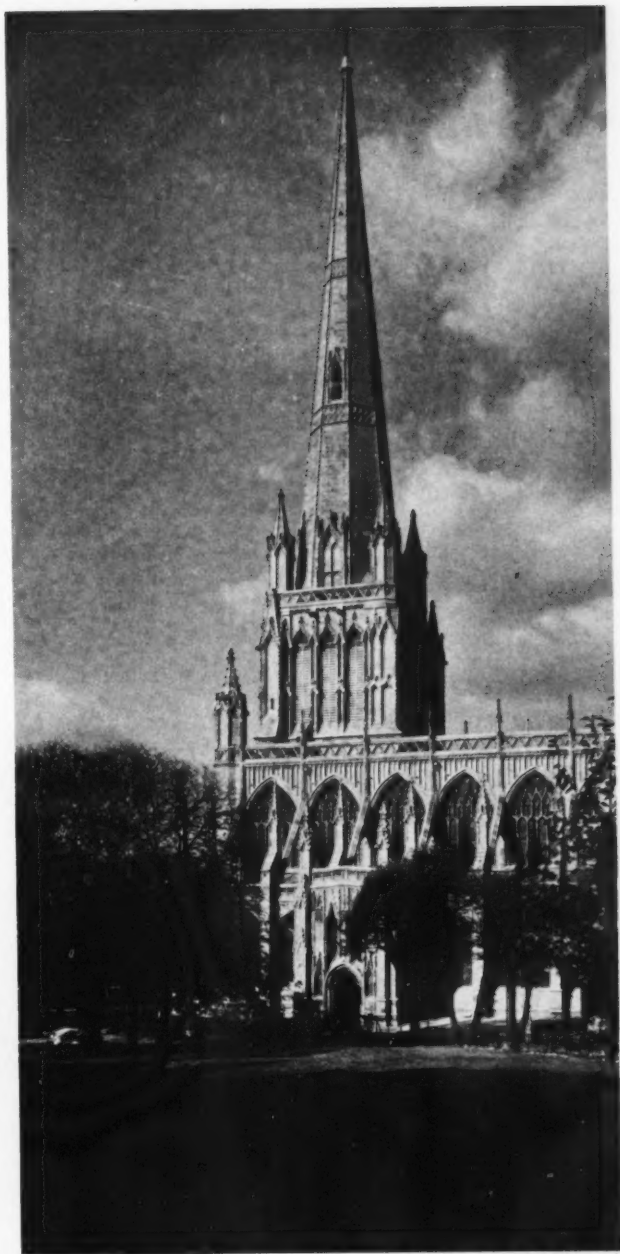
Chatterton, the Bristol boy poet, claimed to have found in the famous Rowley manuscripts, which he discovered in the Muniment Room of this lovely building, the following quaint account of its foundation:

"Symonne de Byrtonne, eldest sonne of Syrre Baldwynne de Byrtonne, was born on the eve of the Annunciation MCCXXX-XXXV. Hee was desyrabelle of aspect, hee was fullen of alms and deeds and was of the poor beloved. In MCCLXXXV



THREE PICTURES SAID TO BE MOST AMBITIOUS OF HOGARTH'S ART

Kynge Edward kepte
 hys Chrystmasse at
 Bryghtstone" (Bris-
 tol). "Many strong and
 doughtee Knyghtes . . .
 established a three days
 Jouste on Saynete Mar-
 ye's Hylle: . . . then dyd Syr-
 re Symonne de Byrtonne
 Avow that if he overthrow-
 en Syrre Ferrars Nevylle
 he would there erecte
 and buylde a chyrche to
 ower Ladye: hee then en-
 countered vigorously and
 bore Syrre Ferrars horse
 and man to the grounde,
 remaynyng Konynge, victore
 Knyghte of the Jouste.
 Inne MCCLXXXXI hee
 performed hys voven ybuyl-
 den a godelye chyrch, and
 the day of our Lordes naty-
 vyty MCCCCI Gylbert,
 Byshope of Chyhe-
 tre, dyd dedicate it to the
 Holye Vyr-



Veale & Company, Bristol, England

THIS GLORIOUS CHURCH IS FAMOUS FOR ITS BEAUTY

gynne Marye, moder of Godde."

Round this glorious church for many centuries the tide of Bristol's life has ebbed and flowed, and always Bristol men have looked upon her as the brightest jewel in her crown,—a crown she has richly earned for Bristol is known throughout our land as "The Cradle of the British Empire."

And so, on May 28, 1755, Hogarth was invited down, at the expense of the vestry, from London, to give an estimate for a new Altar-piece. He asked 500 guineas, the highest price ever paid to him.

Today, then, in the great ledger accounts of St. Mary Redcliffe of 1756 you may read:

William Hogarth	£525
Brice Seed (for frame).....	50
Thomas Patty (for carving) ..	63
John Symons (guilding).....	100
James Howell (upholster)....	6.18.6
Wm. Robins (smith).....	2.16.6
Joseph Thomas (tyler).....	3.15.6
Joseph Whitton (mason).....	6. 7.0
Wiltshire Waggoner.....	2. 3.1
John Mac Cree.....	1. 0.0
Drink for workmen.....	4.0
	<hr/>
	£761. 6.4

Even if the addition is not quite correct, the Vicar and Churchwarden of today are not prepared to amend the total!

Here is a copy of his autographed receipt:

"Received Aug: 14 1756 of Mr. Nathaniel Webb the sum of five hundred and twenty-five Pounds for three Pictures painted for the Altar-piece of St. Mary Redcliffe Church at Bristol, in all full demands."

P. Wm. Hogarth

The size of this treasured document is 5½ inches by 2¼ inches.

In 1853 the vestry decided to negotiate the sale of the pictures, so that the proceeds should be applied to the re-pewing of the church. The size militated against their sale. They remained in the church till 1859 when they were stored in the Academy before mentioned. They were sent to London in June 1910, insured against all risks, for £8,000. No bid higher than £2,000 was received. Since that date they have been hung once more in the darkness of the same store room for they are too large to hang upon the gallery's walls.

The size of the largest is 32 feet by 24 feet—the other two are each 24 feet by 22 feet. A brief description follows:

"The middle one represents the Ascension of our Saviour. The emanation of rays from the ascending Deity, beaming through the interstices of the surrounding clouds, is managed with tenderness and delicacy. In the foreground on the right hand side, . . . St. Thomas is represented on one knee, still eagerly looking upwards with an expression of wonder and adoration. On the other side is St. Peter, and towards the middle is St. John, who is listening attentively to the two men in white who appeared on that great occasion. The side-piece on the right hand side represents the rolling of the stone to close the sepulchre, and the sealing of it in the presence of the high priest. The labour and exertion naturally expressed in the strong muscular men are happily contrasted with the tenderness and elegant softness conspicuous in the other side-piece, where the three Marys are come to visit the empty sepulchre. The angel who is speaking to them is a figure of singular beauty and, with an aspect of great sweetness and benevolence, still retains the native dignity of a superior being."

Crossing Bosses Write Creed in Stone

By Elisabeth E. Poe

"IN the Middle Ages," wrote Victor Hugo, "humanity thought nothing that it did not write in stone." The Cathedral, to the people of that era, was the "Bible of the Poor." Therein they learned with their eyes all that they knew of their faith. It was by the statues on the portals and the pictures in the windows, the imagery of capitals and surbases, of bosses and corbels, that the clergy aimed to teach the faithful the greatest number of truths.

Today when the majority of Cathedral pilgrims and worshipers are literate, the story of Christianity still is told in the most impressive manner by the symbolism on all sides in such

an edifice. For art has a universal tongue and speaks to all sorts and conditions of men and women in a language which need not be translated.

As a poet once wrote:

"We're made so that we love
First when we see them painted,
things we have passed
Perhaps a hundred times nor
cared to see;
And so they are better, painted
—better to us
Which is the same thing. Art
was given for that;
God uses us to help each other so,
Lending our minds out."

From the first, the builders of



Commercial Photo Company

"AND ASCENDED INTO HEAVEN"—MESSAGE OF THE CENTRAL BOSS

Taken from the Nicene Creed which will be set forth in twenty-four main bosses from West Portal to the Sanctuary in the completed Cathedral. As the bosses symbolize the Church's doctrine, so the stained-glass windows will reveal Christian history down the centuries.

Washington Cathedral have realized the value of Christian iconography in the scheme of things architectural. Situated as it is in a world capital, they knew that millions of people from all the states and many foreign lands would pass through its portals each decade. Few of them could tarry long within the Cathedral walls. So the Cathedral itself must tell the Gospel story as beautifully, as completely and as impressively as possible in carved stone, in colorful glass, in painting and tapestries on Gothic walls, in statues and every possible form of symbolism.

In accordance with tradition, the vaulting bosses (key stones at the center of the Gothic ribs) have been carved symbolically. Whenever a pilgrim lifts up his eyes in the Cathedral he will find, so far as he can see, reassurances of his faith. A simple but sufficient plan of symbolism has been worked out, the twenty-four main bosses of the Cathedral to represent the Apostles' Creed, with nearly a thousand subordinate bosses. In the vaulting of the Choir aisles the main bosses of the south side represent the seven gifts of the Holy Spirit while in the sub-bosses the working out in human lives of these seven gifts is illustrated. On the north side the main bosses symbolize the sacraments and, again the sub-bosses illustrate the working out in human life of the principles which they involve.

There are thirteen bosses in the Crossing of the Cathedral. Here the central boss represents "The Ascension" thus continuing the symbolism of the Creed from the Sanctuary to the West Portal.

Four inner subordinate bosses around this central boss represent:

1. The figure of Christ as King, surrounded by Holy Angels, representing the Second Coming of Christ as predicted in St. Matthew, 25:31-34.
2. Christ coming to be Our Judge, St. Matthew 19:28.
3. The words of the Creed

"Whose Kingdom shall have no end."

4. Christ as a Shepherd, surrounded by a flock of sheep, as described in Jeremiah 31:10 "Christ will keep them as a shepherd doth his flock."

The four outer subordinated bosses represent:

1. The Second Coming of Christ by an Angel with a Trumpet, First Epistle to the Thessalonians, 4:16—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."
2. The Second Coming of Christ again when the Earth and Sea shall give up the dead which are in them.
3. Angels opening the Book of Life, carrying out the description given in Revelation 20:12.
4. In the center one sees the balance or scales, symbolizing the inevitable justice of the Last Judgment.

There are four half bosses at the outer edge of the Crossing representing by appropriate symbols some of the results of the Last Judgment (also the theme of the North Transept Rose Window).

In the first one the sign of the Son of Man is expressed by the Cross—St. Matthew 24:30.

The second one has a group of palm branches illustrating the victory of those who have overcome—Revelation 7:9.

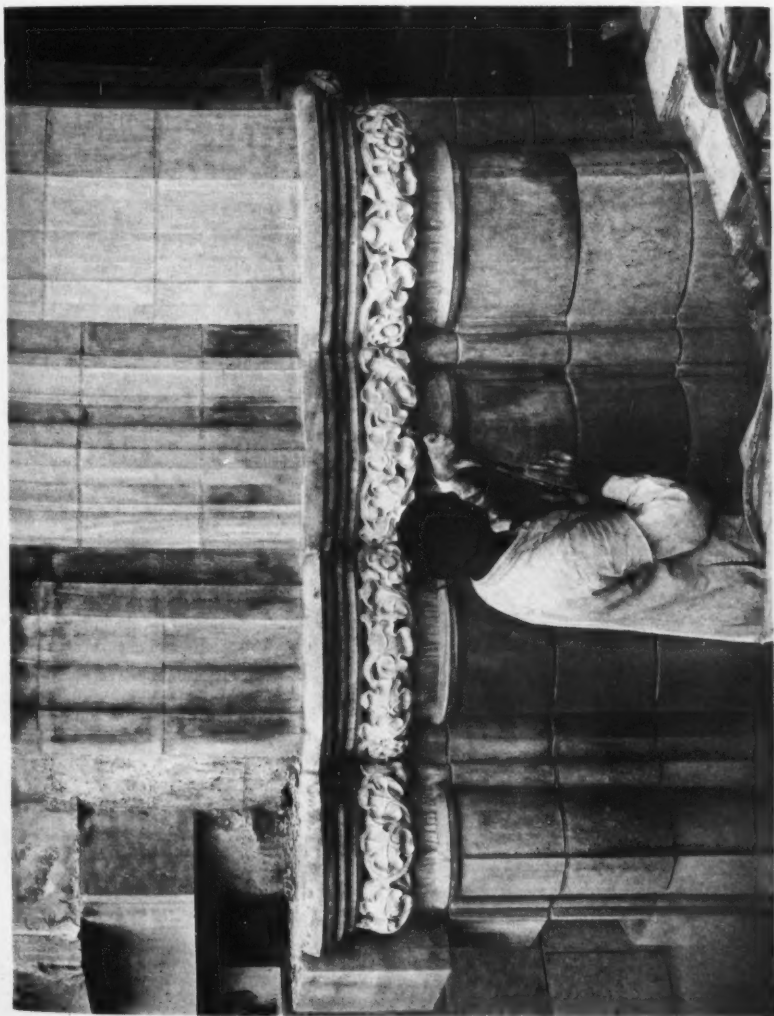
The third is carved with the Crown of Life—Revelation 2:10.

The fourth half boss represents the glory which will belong to those who have overcome—II Corinthians 3:18—and is portrayed by rays of glory.

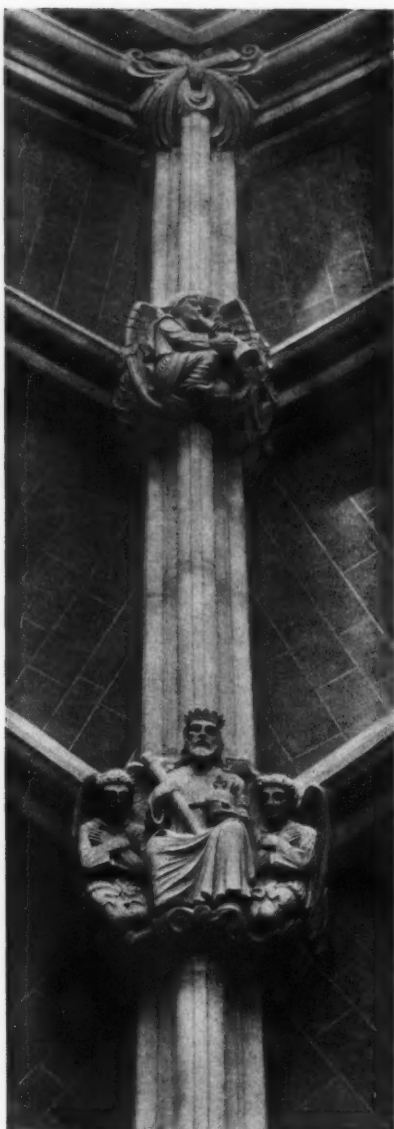
Thus the bosses of the Crossing emphasize for all time the message of the Christian Creed in this unforgettable manner.

CARVING DONE "IN
SITU"

To the casual visitor, the Cathedral seems to be filled with occasional rectangular blocks of solid stone; or with heavy mouldings on top of columns and along the walls. It takes imagination to envisage the sculptures there imprisoned—figures of angels, saints, and martyrs; tributes to leaves and flowers found on Mount Saint Alban's slope; or age-old symbols through which the Church has taught truth from the days of the Apostles themselves. * * * The sculptures await the touch of the craftsman's hand, as illustrated in this photograph made when the capitals on the massive Crossing piers were being carved. * * * All this symbolic decoration is done from plaster models "in situ,"—that is from tall scaffolding that brings the sculptor close to the portion of the fabric where each design is to be embossed.



Commercial Photo Company



"AND SITTETH ON THE RIGHT HAND of the Father"—The figure of Christ as King, surrounded by Holy Angels, representing the Second Coming of Our Lord as foretold in St. Matthew 25:31-34.

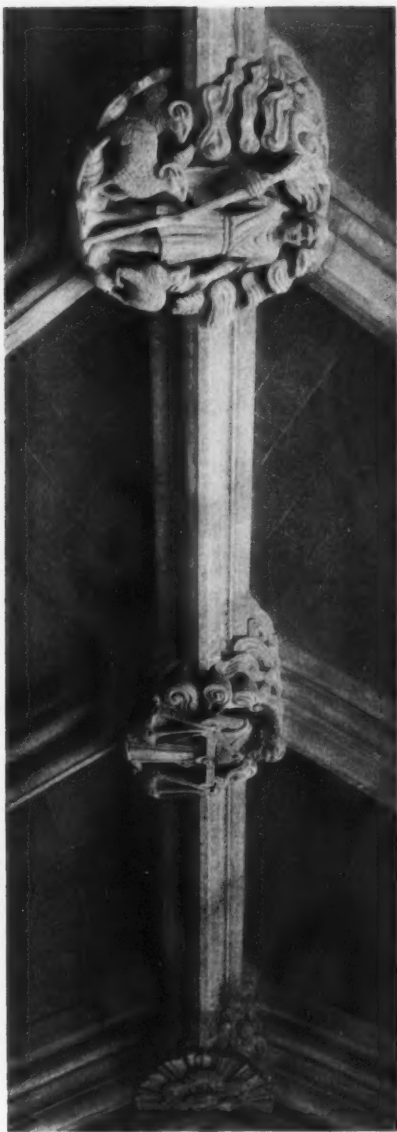


Commercial Photo Company Pictures

"AND HE SHALL COME AGAIN, WITH glory, to judge both the quick and the dead"—See St. Matthew 19:28; the subsidiary boss symbolizes "when the Earth and Sea shall give up the dead."



**"WHOSE KINGDOM SHALL HAVE NO
End"**—Another familiar sentence from the
Creed symbolized by the large Crown;
the subsidiary boss beneath shows record-
ing Angel opening the Book of Life.



CHRIST AS THE GOOD SHEPHERD

Surrounded by His flock, as described in
Jeremiah 31:10; in the center the pilgrim
may see an Angel weighing souls in the
scales of Judgment.



T. Horyszak

ITALO FANFANI REPRESENTS FOUR GENERATIONS OF SCULPTORS

In his blood is this instinct to make beautiful the fabric about him and to write Creeds in stone with his mallet and chisel.

There is one man to whom these bosses have a more than special meaning, for he carved them. He is Italo Fanfani, a native of Florence, Italy, whose father and father's father and

his father's father's father were sculptors. In his blood is this instinct to make beautiful the stones about him and to carve Christian symbolism upon them. His father had a studio

in Florence and executed, among other works, the figures of St. Francis of Assisi and St. Augustine for the Cathedral in that city.

When Italo was a small lad, a piece of modelling clay was his favorite toy. His parents, joyfully noting that the gift for sculpture had come down to him, sent him to the Decorative Arts School in Florence. There he studied under Professor Rivalta and Professor Bortone. When he was twenty years old he came to the United States. In Italy he had met four or five American sculptors who had inspired him with their tales of the New World. Among them was Meade, who designed the statue of General Ethan Allen in Statuary Hall in the United States Capitol.

America welcomed Italo Fanfani with his skilled hand and artistic training. Little by little his ability became recognized. He did some work in the New Chapel of St. Mary in the Woods, Indiana, on the interior and exterior of the East Liberty Church, Pittsburgh, Pennsylvania, built through the munificence of the late Andrew W. Mellon and Richard B. Mellon, and on private buildings including the Hamilton National Bank in Washington.

Mr. Fanfani formed such an attachment for his adopted country that he became a citizen and during the World War served in the 6th Regiment of Field Artillery.

He is married and has one son, John

Guido Fanfani, fourteen years old, to carry on the family tradition. Hoping that in the years to come his son, too, would carve some of the stones of Washington Cathedral he enrolled the lad in St. Albans, the National Cathedral School for Boys. Young John has an artistic temperament and there are signs that he may follow in the footsteps of his father, grandfather and great-grandfather.

Mr. Fanfani came to the Cathedral first in 1927 as a partner of his uncle, Mr. Sicchi, who was then engaged in carving symbols on the fabric.

In the last decade, with his associates, he has carved the ceiling bosses of the Apse; the three figures of St. Peter, St. John and St. Paul on the east front of the Apse; the ceiling bosses of the Chapel of the Holy Spirit; the fan vaulting ceiling and other objects in the Children's Chapel; in St. Mary's Chapel, the figures of St. Joseph and St. Augustine; and in 1928 he worked on the pinnacles of the North Transept.

Incidentally, Mr. Fanfani pays tribute to the material of the Cathedral fabric—Indiana limestone—saying it is a fine stone on which to carve.

And he can echo the words of a poet with personal joy and satisfaction:

*"So was this Cathedral builded
stone on stone,
Each carved with the beauty of
a soul and God."*

HER MAJESTY THE QUEEN MOTHER SIGNS ROLL AS "FRIEND OF EXETER"

Exeter Cathedral has a new cause for pride in its "Roll Book of Friends" with a special page whereon the Queen Mother of England placed her name when she recently visited that shrine. She was received by the Lord Bishop of the Diocese, the Right Reverend Charles Edward Curzon, D.D., the Dean of Exeter, the Very Reverend Spencer Cecil Carpenter, D.D., and other members of the Chapter.

The Queen Mother passed forty minutes in the Cathedral where she was shown the "Roll Book," which is kept in the South Transept on a special table. The ancient volume dating back to 1670 A.D. contains the name of every "Friend of Exeter," inscribed on parchment, thus becoming a perpetual memorial of all those who join.

Recently an exhibition of historic Bibles loaned by the Cambridge University Press and the Exeter City Library was held in the Cathedral. Among the exhibits was a chained Bible hundreds of years old.

The World's Famous Monuments

I. The Taj Mahal at Agra

THE Emperor Shah Jehan erected this Indian-Saracenic mausoleum over the remains of his beloved wife, the Empress Nour Jehan ("Light of the World"), in A. D. 1632. Despite the passing of 300 years in a region of many destructive forces, the Taj Mahal stands brilliantly glorious in much of its original splendor. Shah Jehan built well, spending more than \$3,000,000 in the construction of the edifice, and employing 20,000 men some twenty years to complete it.

Reginald Heber, English hymn-writer and Bishop of Calcutta, wrote more than a century ago these still ringing words:

"After hearing its praises ever since I had been in India, its beauty rather exceeded than fell short of my expectations. The building itself is raised on an elevated terrace of white and yellow marble, and has, at its angles, four tall minarets of the same material. In the centre hall, enclosed within a carved screen of exquisite design and workmanship, is the tomb of the favourite Nour Jehan; and upon a marble dais slightly raised, by the side of her remains, is that of the emperor himself. The windows are of white marble, elaborately traced, and perforated for light and air—of the same design as the screen.



Photo by Lionel Green

TWENTY THOUSAND MEN WORKED TWENTY YEARS TO BUILD THE TAJ MAHAL

The walls, screens, and tombs are covered with flowers and inscriptions, executed in beautiful mosaics of cornelian, lapis-lazule, pearl, and jasper; and yet, though everything is finished like an ornament for a drawing room, the general effect is solemn and impressive, irrespective of the associations naturally attached

to it in the mind of the spectator."

The Taj Mahal demonstrates the effect of beauty and permanency in conveying noble thoughts to posterity. With great Cathedrals rising as witnesses to Christ, untold generations will see the story of Christianity and thus be inspired to high spiritual achievement.

H. L. S.

From Government Class to Machine Shop

Brief Description of New Activities Building at St. Albans School

OUTSTANDING features of the new Activities Building of St. Albans, the National Cathedral School for Boys, located within the Cathedral Close, are the splendid Government Room with its Williamsburg motif of construction and decoration, sound proof class rooms, and one of the largest indoor gymnasiums in the Eastern States. Unique, too, are the boxing, wrestling and fencing room, and the great tier of lockers providing space for the equipment of more than 250 students. The capacious handball court is outside on the north.

Generous friends have made gifts and pledges amounting to \$200,000, exclusive of an anticipated assignment of \$10,000 from the National Cathedral Association. Additional gifts of at least \$35,000 are needed, to cover the cost of the building and equipment.

Alumni Class Room is the gift of an alumnus; another class room is in memory of Gwynn Wheelwright Rust, son of the late Mr. and Mrs. Harry Lee Rust; a third is the University of Pennsylvania Class Room given by graduates of that institution; the fourth is the gift of the Chapter of Washington Cathedral; and the fifth class room is yet to be chosen as a memorial.

The boxing section of the boxing, wrestling and fencing room is in mem-

ory of Alexander Laughlin, who was a student at St. Albans School.

The wrestling section was presented by W. A. Miller and A. N. Miller, Washington realtors. The chairman's room of the editorial suite is a memorial to Joshua Evans, III, who was an associate editor of "St. Albans News" and chairman of "The Albanian" in his graduating year.

The home team locker room is the gift of the late Rear Admiral Cary T. Grayson and Mrs. Grayson.

The games room has been given in the name of Stewart Davidson, a student of St. Albans, and Charles H. Maddox, Jr., gave the photographic dark room.

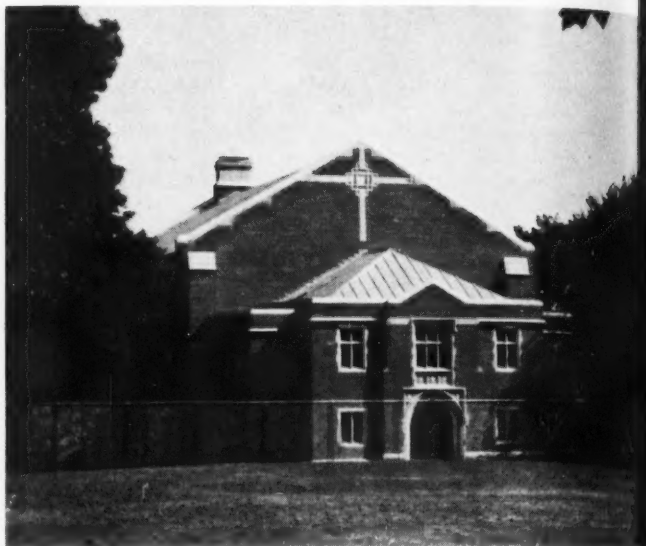
Speaking recently of the Activities Building, Canon Albert H. Lucas, headmaster of St. Albans, declared: "One of the things which make me rejoice over the new building is that we are no longer limited to outdoor sports. Heretofore our indoor sports program had to be played completely away from the school. Now we have the best basket ball court in the District of Columbia, our boxing, fencing and wrestling room is excellent and our Government Class Room is unique in the United States."

The Government Room will accommodate classes conducted much as Congressional Committees with Harold L. Hinton, Jr., of the "New York Times"

presiding. A group of twenty students, selected from the Sixth Form, will debate bills in the Congress as they progress through that body. Thus the students will learn the details and aims of national government. The panelling of the room resembles, in general appearance, that of the restored colonial legislative chamber at Williamsburg.

The trophy room is a combined common room and lounge where students will gather informally awaiting their various classes or games.

Boys with a mechanical bent will find an outlet for their plans in the manual training room which is to be fully equipped with electric machines, lathes, metal work, drills, circular saws, and machine shop where students may study automobile engineering, if they are so disposed.



NEW BUILDING TO HOUSE VARIOUS ST. ALBANS ACTIVITIES From St. Albans

The Activities Building, in summary, provides the Boys' School with ample class rooms and locker space, and offers immediate prospects for adequate facilities for indoor athletics and other activities outlined briefly in this article. It will be dedicated, formally, early in 1939.

"THE CATHEDRAL AGE" MEETS A NEW FRIEND

DEAR SIR:

I was in Chester Cathedral last week and, in the Chapter House, I came across a copy of your excellent publication *THE CATHEDRAL AGE*. The particular copy I saw contained the farewell sermon of the former Dean of Chester and was dated Winter 1937-38.

I have a more or less thorough knowledge of most of our Cathedrals in this country, and have always been keenly interested in the study of them. At Chester Dr. Bennett did pioneer and valuable work by making people realize what a Cathedral really stands for. I was wondering therefore whether you could possibly spare a copy of this particular issue? I have not seen the Dean's sermon printed elsewhere and I should like to preserve it.

But in addition to this I greatly admired your excellently-produced publication which is, I take it, primarily a record of the progress of your own Cathedral in Washington? If it would be possible for me to have subsequent numbers as they are issued I should be glad of them. I should also like to know what exactly is the National Cathedral Association and whether it exists to foster an interest in and a knowledge of Cathedrals on either side of the ocean. * * *

8 July, 1938.

THOMAS S. FITTER,
Member of Birmingham Cathedral Council.

The Value of a Parish Pilgrimage

By the Reverend B. B. Comer Lile



B. B. COMER LILE

TWENTY-FIVE members of the Church of The Ascension in Richmond, Virginia, made a pilgrimage to the National Cathedral in Washington on June 7, 1938. They were welcomed by the Dean and then taken on a detailed and rever-

ent visit to all parts of the Cathedral. Afterwards the group went to nearby Rock Creek Park for a picnic lunch and then returned home.

A pilgrimage to the Cathedral of Saints Peter and Paul should be of great value to all parish groups within a reasonable distance of Washington. Such an experience can well be one of the high points of a Churchman's life. For no one can view the grandeur and the agelessness of the architecture, the beauty of line and color, and the glowing windows, without feeling a deep surge of reverence, and pardonable pride also, in this magnificent monument to the honor and glory of God. After one has realized the faith, devotion and sacrifice which were necessary to create this "House of Prayer for all people," it is likely to inspire in one a deeper devotion to Him to Whose glory the Cathedral is dedicated.

One of those from our parish who made the pilgrimage, offers the following comment:

"A pilgrimage to the Cathedral can do much to impress upon the group the beauty and truth of religion, the glory of God, and man's worship of God in the erection of a monument to His Name, such as the Cathedral of Saints

Peter and Paul. It is an uplifting experience to visit one of man's noblest structures, — a Cathedral which man has built to glorify his Creator.

"Stepping from the hazy, warm, matter-of-fact outside world, into the dim, cool main body of the church, and having my eyes drawn irresistibly upward to the blue, aloof beauty of the Rose Window gave me an exultant feeling of worship. All at once everything, — myself, the people around me, even the Cathedral, — seemed to be lifted to another plane. The quietness and serenity, the vastness of the structure, the lines of sheer beauty and color, fairly overwhelmed me with awe and reverence so deep that it was difficult to draw an adequate breath!

"Then to pass through the different chapels, and to see the glowing windows, the intricate carvings, the priceless lace cloths, and to realize that men and women had lovingly sought for the most perfect, the most beautiful of each material used, — all for the honor and glory of God, — made me feel that I, too, must do and give.

"The Bethlehem Chapel, especially, seemed so human, even intimate as if to typify the humanness of Christ's birth. The chapel looked as if it had been used well since the first service in 1912. The altar, having as its foundation a stone from the fields of Bethlehem, and in turn acting as the support for the High Altar above in the Sanctuary, makes the Cathedral seem to have actual physical contact with the land where Jesus walked!

"Every time that I recall the pilgrimage, with the vivid image

of the Rose Window coming at once to mind, I feel that I must go back again, (and very soon), to worship in this place which exemplifies the glory and the

grandeur of God. And I wonder if members of our own group, or any people who are religious by nature or training, are not affected similarly?"

ANNUAL PILGRIMAGE TO WASHINGTON CATHEDRAL

By THE REVEREND LEWIS O. HECK, *Baltimore, Maryland*

Each year on Thursday of Holy Week, the Bishop of Maryland comes to the Church of the Messiah to administer Confirmation and each year for the last fifteen years the newly confirmed communicants have made a corporate pilgrimage to the National Cathedral as part of their confirmation instruction. Usually this pilgrimage is made on a Saturday early in June before the Church School commencement exercises.

The purpose of the pilgrimage is to emphasize our teaching that the Church of which they have just become responsible members is much larger and greater than the parish in which they live, and that the Cathedral altar is theirs as well as their own parish church altar, and even the altars of other parishes wherever they may be. In other words, that we are all members one of another in Christ.

It is our experience that somehow or other the atmosphere of the magnificent Cathedral impresses unforgettably upon the heart of each one the fact of the oneness, the universality, and the enduring greatness of the Church which he or she has come to know and to love.



CORPORATE PILGRIMAGE TO THE CATHEDRAL ILLUSTRATES CONFIRMATION INSTRUCTION

SOULS of the righteous in the hand of God,
 Nor hurt nor torment cometh them anigh;
 O holy hope of immortality!
 To men unwise they seemed to die:
 They are at peace. O fairest liberty!
 On earth chastened by love's rod,
 As gold in furnace tried;
 So now on high they shine like stars,
 A golden galaxy.—Wisdom 3:1-8.

In Memoriam

HARRY LEE RUST, SR.

Harry Lee Rust, Sr., treasurer for many years of the Diocese of Washington and a faithful friend of Washington Cathedral, died on August 22nd at his home, 2101 Connecticut Ave., N. W., in his 77th year. Death resulted from a heart attack which followed a brief illness.

For more than a half century Mr. Rust was an outstanding figure in church, civic and philanthropic activities of the Nation's Capital.

He was born in Westmoreland County, Virginia, on December 6th, 1861, the twelfth child of John Rust, III, and Elizabeth Rose Rust. After obtaining his education in private schools in Westmoreland County and the Force School in Washington, he located in the District of Columbia and engaged in the real estate business in 1886. Three years later he launched out for himself in this field. Mr. Rust attained the degree of LL.B. in 1888 and that of LL.M. in 1891 from the National University in Washington.

He was married on November 16, 1892, to Josephine Wheelwright, the daughter of Dr. Frederick Dodge Wheelwright and Eleanor Hungerford Wheelwright. Mrs. Rust passed away on June 26, 1931.

Two sons were born to them, Harry Lee Rust, Jr., a member of the Coun-

cil of Washington Cathedral, and Gwinn Wheelwright Rust, who died in 1933. Mr. Rust is survived by three grandchildren—Mary Jane and Harry Lee, III, the children of Mr. and Mrs. Harry Lee Rust, Jr., and Rosalind, the daughter of the late Gwinn Wheelwright Rust; also by two sisters, Mrs. E. Rust Smith and Mrs. Sophie Rust Pendleton, both of Washington.

Treasurer of the Diocese of Washington since 1915, Mr. Rust had been a member of the Executive Council of the Diocese since its inception in 1926. He was also Treasurer of the Episcopal Eye, Ear and Throat Hospital, a member of the Board of Directors of Emergency Hospital, and senior warden of St. Paul's Protestant Episcopal Church on 23rd St. near Washington Circle.

He served from 1927 to 1931 on the National Committee for Washington Cathedral, under the Chairmanship of General John J. Pershing, which conducted a nation-wide effort to arouse interest in the building and maintenance of the Cathedral.

When Mr. Rust's will was filed for probate, it was learned that the largest share of his property has been left, as a memorial to his wife and son, and for the benefit of the Convention Fund of the Protestant Episcopal Diocese



Harris & Ewing

HARRY LEE RUST, SR. (1861-1938)

"Quiet, modest, unassuming—he was in every sense of the words a Christian gentleman"

"HE WILL BE REMEMBERED AS A FATHER"

The name of Harry Lee Rust, Sr., was familiar to hundreds of people who never enjoyed the privilege of personal acquaintance with him. He was a quiet person, modest, perhaps shy, certainly not concerned to win public appreciation. Yet he was recognized in the circles in which he moved as a man of distinction. He was known in business and finance as a builder, a constructive force. Also, in his church and in philanthropic enterprises of every kind he was regarded as a helper, a counselor and a generous giver. His life was not self-centered. On the contrary, he labored consistently for the common good.

But he was not doctrinaire in his views of human progress. His temperament was liberal in the true meaning of that word. Democratic in bearing, kindly in manner, he thought of himself as being merely an independent soul, neither better nor worse than his fellows. Tolerant in the highest degree, he would listen to any speaker. It was his custom to deliberate, to ponder, all that he heard. It follows that he was habitually slow to respond to a challenge. Yet he never avoided a contest for the sake of convenience. Experience made him conservative. Up to the last, he was free of prejudice.

Of course, he might have gone farther, risen to loftier heights. But he chose the humbler paths in the interest of a serenity which he valued above price. His heart was too charitable to want the kind of fame for which some sacrifice everything. In his later years he cultivated a curious immortality. He lived again in his son, and it gave him unspeakable happiness to watch his progress day by day. It will be as a father, then, that he may be most gratefully remembered; and such, surely, would have been his wish, if he might have been permitted to choose.

—Editorial in "The Washington Evening Star" on August 23, 1938.

of Washington, the Episcopal Eye, Ear and Throat Hospital, and the Protestant Episcopal Cathedral Foundation in the District of Columbia. These three agencies, in which he had been so deeply interested, are made owners in common of the seven-story apartment building at 1302 18th St., N. W., which extends to Connecticut Avenue near the Covenant-First Presbyterian Church.

The following memorial resolutions in tribute to Mr. Rust were passed by the Cathedral Council at its meeting on October 7th:

In the recent death of Harry Lee Rust, Sr., Washington Cathedral has lost a devoted friend and supporter. While not a member of the Cathedral Council, he was a member of its National Committee. For many years he was treasurer of the Diocese of Washington and of the Episcopal Eye, Ear and Throat Hospital, and of the Phillips Foundation, besides being senior warden of his own parish of St. Paul's

Church. He also served on many committees and governing boards of the institutions of the diocese.

Quiet, modest and unassuming, Mr. Rust was in every sense of the words a Christian gentleman. His wise counsel, his conservative judgment, his many endearing personal qualities, will all be sorely missed by Washington Cathedral, by the many institutions he served, and by his host of friends who mourn the passing to the life eternal of an outstanding citizen of Washington.

Therefore, be it RESOLVED, by the Council of Washington Cathedral in annual meeting assembled, that the Council here records in its minutes its sense of profound loss upon the entering into the fuller life beyond of Harry Lee Rust, Sr., a faithful servant of Christ, and that a copy of this minute be suitably prepared and transmitted to his son, a member of this Council, with the sympathy and warm regard of the members of the Council.

WILLIAM DOUGLAS CARÖE*

By Frank L. Pearson

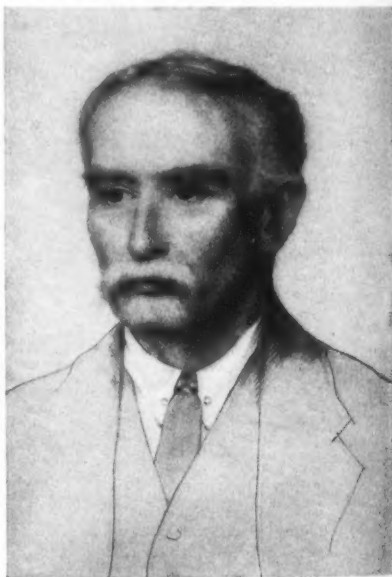
WILLIAM DOUGLAS CARÖE died in Cyprus on February 25, 1938. It is not my purpose to consider in detail the merits of his professional works, great or small, which are to be seen in all parts of the country, but rather to write a short tribute to the man I knew as a very dear friend and brother architect.

After leaving Cambridge, where he had taken every opportunity to prepare himself for his future career by studying and sketching mediæval and renaissance architecture, he spent about a year in Mr. E. B. Kirby's office in Liverpool. He then came to London and was articled to my father, John Loughborough Pearson, R.A. There it was, some 56 years ago, as we sat side by side in the office that a friendship began which never waned as the years went by. Under my father's constant instruction we imbibed together our architectural knowledge, he with the advantage of his few years' previous study and I fresh from public school. The actual building of the first part of Truro Cathedral was then well under way and my father entrusted Caröe with working out the detail drawings, with myself at first in the modest rôle of tracing clerk.

A little later the great problem of dealing with the West side of Westminster Hall and the site left by the pulling down of the old Law Courts was put into my father's hands. After measuring the old work, Caröe was instructed to make researches in the Library and Print Room at the British Museum and in one or two private collections. Here he had his first taste of this kind of research and enjoyed it to the full, and during the long and arduous meetings before the House of Commons Committee he was my father's valued assistant. At this period he used every opportunity to become familiar with the other work going on in the office and by adding to his knowledge and experience to lay a firm foundation for the work that was eventually to come his way. Caröe had no doubts about what he owed to these years spent in my father's

*Memorial tribute in "Journal of The Royal Institute of British Architects," Volume 45, Third Series, No. 11.

Some of Mr. Caröe's chief works include: The Archbishop's Palace in Canterbury and the Bishops' Palaces at Abergwili (St. David's), Bristol, St. Albans, Llandoff, Rochester, Blackburn, Southwell and Winchester; reparations and reconstructions at Canterbury Cathedral, Durham Cathedral, Southwell Minster, St. David's Cathedral, Brecon Cathedral, and a number of churches throughout England and Wales and at Mentone, Bordighera, Troodos and Jerusalem; memorials including the tomb of Archbishop Temple in Canterbury Cathedral, the tombs of Bishop Satterlee and Bishop Harding (also the Canterbury ambon or pulpit) in Washington Cathedral, tomb of J. L. Pearson, R.A., in Westminster Abbey, and memorial redos to Bishop Bevan in Brecon Cathedral; scholastic buildings including new ones for Pembroke College, Cambridge, library and lecture rooms for Durham University, reconstruction of Tom Tower and Christ. Oxford; and official and business premises such as the Ecclesiastical Commissioners' Premises, Milbank, London.—EDITOR'S NOTE.



WILLIAM DOUGLAS CARÖE
One of England's great Christian architects

er's office. His deep affection for him and his great admiration and respect for his work coloured all his life, and he frequently spoke of it, even so recently as in a letter I had from him a few weeks ago.

Looking back through the long years that I knew Carøe, my outstanding impression is of his eagerness for experience and understanding in everything connected with his profession. This thirst for knowledge and the work it entails continued to grow as he developed, and his amazing vitality became concentrated on the pursuit of the beauty and excellence he saw in architecture, to an extent which remained a most characteristic trait to all who knew him. His enthusiasm was such that on his travels or holidays no old church or interesting building, however unimportant, could be passed without being examined, and probably sketched.

Though a scholarly member of the Society of Antiquaries, Carøe was much more than this. From his training and his studies he had gained not only an intimate knowledge of buildings and technique, both past and present, but also a truly scientific understanding of constructional principles. For while in modern steel structures the theoretical calculations of the engineer are paramount, in those other types of construction to which exact computations cannot be applied Carøe had an unusually clear insight into the fundamental principles and practice of all such complexities as stresses and strains, thrusts and abutments, settlements and seasonal expansions. He was able thereby to solve with confidence the many problems of construction, maintenance and repair that so often confronted him.

To those of us who have read it, the careful analysis contained in the minority report on the defects in St. Paul's Cathedral, written by him in 1913 in conjunction with Sir H. Darwin, shows clearly his capacity in these matters. One of his most interesting statements of complex structural con-

ditions is contained in the report on Durham Cathedral, also written in 1913, in which he explains with great clarity both the symptoms which showed that certain repairs were required, and the other indications that pointed to certain previously suggested repairs being unnecessary. Instances of his constructive talent abound in ancient buildings which were recently decrepit, but now look as if they had remained structurally sound since the Middle Ages. Space forbids me to describe here the full ingenuity of any of his treatments, but I cannot forbear to mention certain outstanding examples as the central towers of Canterbury, Durham and Brecon Cathedrals, and the Church towers at Stanton Harcourt and Hartlepool, St. Hilda.

Owing to his position as Architect to the Ecclesiastical Commission, the Charity Commission, and several Diocesan bodies, Carøe's knowledge of archaeology and construction had a much wider influence on contemporary practice than may be realized, extending in an advisory capacity far beyond the limits of his own private work.

I have dwelt on his capacity for the successful treatment of old buildings because so often, when we met, our talks centered on something of the kind, and he used so thoroughly to enjoy a discussion on the problem of the moment which was his special concern. But the extent and importance of his original work must not be forgotten. Whether it were the University buildings at Cardiff, the Archbishop's Palace at Canterbury, the churches at Exeter or St. Helens, the offices of the Ecclesiastical Commissioners in Millbank, the additions to Pembroke College, Cambridge, or his many country churches, private houses, and other buildings throughout the country—all showed the qualities of a fresh mind and a happiness in the design. He counted the development of a difficulty merely as the opportunity for greater achievement.

In his treatment of Church fittings,



CANTERBURY AMBON OR CATHEDRAL PULPIT WAS DESIGNED BY MR. CAROE

Fashioned from historic stones of Canterbury Cathedral and presented by the Archbishop and the Dean and Chapter of Canterbury, it is one of the treasured possessions of Washington Cathedral. The central bas relief depicts the progressive efforts of generations to give the Bible to the people in their own language.

screens, reredoses, stalls and the like, his power of design met with outstanding success. While fully entering into the spirit of the work handed down

to us by the old craftsmen, his ready imagination and facile pencil enabled him to carry it further into new paths of delicacy and beauty, and endow it

with a subtle touch of reverent joyfulness which to my thinking was one of the most attractive characteristics of all his creative work.

It caused him the greatest happiness in the later years of his life to be able to train his son Alban to follow him in his beloved profession. While taking pains to inculcate the sound principles which he himself so firmly held he gave every encouragement to his son to develop his own ideas in design in his own way.

I cannot omit some reference to the remarkable home he and Mrs. Carøe have created at Vann, near Chiddingfold, where his additions blend indistinguishably with the Tudor and eighteenth-century portions. The interesting collection of old furniture which fills the house, and the delightful garden outside, complete a setting that is unique.

Carøe's enthusiasm were not confined to his professional work alone. Exercise held its proper place. Rowing was his chief enjoyment. He had

been a distinguished oar at Cambridge, had stroked the First Trinity boat for two years, and trained with the Cambridge crew for the Boat Race, but did not row in it. I well remember how with his keenness he induced me to learn the art of rowing in the early summer mornings under his tuition, to the end that we might have a boat of our own on the Thames for our diversion. He kept up his rowing almost to the end of his life, as he did his other great passion for walking and climbing the fells of the English Lake country and elsewhere. Increasing age hardly seemed to interfere.

This sane and healthy attitude towards life as a whole contributed largely to his ability to carry on up to his death at the age of 80 without any failure of mental power. Latterly his health demanded a warmer climate in the winter, during which time he lived in Cyprus, where he had built himself a house. He was at work there, making drawings and keeping in touch with his office, to within a few days of his end.

ELIZABETH D. LONG

The annals of Washington Cathedral in the years to come will contain the names of staff members who, in their day and generation, served faithfully the cause so dear to them. Among workers will be inscribed the name of Miss Elizabeth D. Long, for many years the Cathedral bursar. She won this appointment through her meticulous attention to detail, her absolute integrity in all the relations of life, and her wide knowledge of the Cathedral and its affairs.

Miss Long joined the Cathedral staff in November, 1919, and remained at her post until a few weeks before her death on February 15, 1938. Her first work was with the "Book of Remembrance," wherein are recorded all gifts, large and small alike, from Cathedral donors. The membership rolls of the National Cathedral Association

also came under her care.

When the Department of Finance was organized at Mount Saint Alban, Miss Long became the assistant to Edward F. Looker, then the Cathedral bursar. Upon his death in 1930 she was appointed by the Cathedral Chapter to succeed him. She gave to her work the untiring energy, and the constant attention to every detail brought to her notice, required in such a responsible task. For a time she took on also the duties of purchasing officer.

Miss Long was a devoted Churchwoman. She never gave up her membership in Christ Church, Greensburg, Pennsylvania, where she had been an active worker for years before coming to Washington, serving on the Altar Guild and interested in all parish activities.

A native of Pennsylvania, Miss Long

was the daughter of the late Captain Andrew Kennedy Long, United States Army, and Mrs. Elizabeth Foster Long. During her early life she lived part of the time in Washington. She was for a number of years on the staff in the Recorder of Deeds' Office in Greensburg.

Miss Long had the affection and respect of her co-workers at the Cathedral. She was always interested in their personal welfare; many memories of kindly, friendly deeds are cherished

by those associated with her. Cheerful in spirit, she had a merry laugh, a keen sense of humor, and was interested deeply in world affairs and outstanding questions of the day. A life-long lover of music, one of her chief forms of recreation was to attend concerts and other musical events.

Miss Long is survived by two sisters, Mrs. Mary L. Brown and Miss Emily Long, her mother, Mrs. Andrew Kennedy Long, having died in Washington a few years ago.

MRS. GEORGE SHIRAS, 3rd

In the recent death of Mrs. George Shiras, 3rd, in Marquette, Michigan, Washington Cathedral lost a faithful friend, the city of Washington one interested in civic and charitable movements, and her family, a beloved personality whose Christian spirit endeared her to all who knew her.

Mrs. Shiras first became interested in the Cathedral when her husband, the Honorable George Shiras, 3rd, came to Congress from a Pennsylvania District in 1903. After his term of office was over, Representative and Mrs. Shiras determined to pass at least part of the year in the Capital.

Interested in birds, wild life and flowers, their home in Wesley Heights was one of the garden spots of the city. Her horticultural inclinations led Mrs. Shiras to become interested in the work of All Hallows Guild.

As a member of the Washington Committee of the National Cathedral Association, she was faithful in her attendance and generous in her offerings to the Cathedral enterprise.

A native of Marquette, Michigan, Mrs. Shiras as Miss Frances M. White, daughter of Mr. and Mrs. Peter White, was married to Mr. Shiras, on October 31, 1885. They went to Pittsburg to live at first where Mr. Shiras practiced law in association with his father, the late Justice Shiras.

Two children were born, Ellen Kennedy Shiras, now Mrs. Frank J. Russell of Iron Mountain, Michigan, who survived her mother, and a son, George Peter Shiras, who is not living.

Mrs. Shiras was a generous benefactor of many worthy objects in her home city, especially St. Luke's Hospital and the Peter White Library. With Mr. Shiras she gave a club house to the Marquette Federated Women's Clubs.

Among the benefactions included in her will was a generous gift of \$5,000 to the Protestant Episcopal Cathedral Foundation of the District of Columbia.

IN THE EDITOR'S MAIL

"I cannot tell you in words how much I *thrill* whenever I find THE CATHEDRAL AGE in my mail, in the familiar envelope cover.

"And I like immensely the generous editorial policy that makes the magazine of real help to all Cathedral builders in our American Church. I know it must be an inspiration to the lonely Bishop on our missionary frontier, who builds his little Cathedral, as well as to the helpers-onward of the great Cathedral on Mount Saint Alban. Of course that is what a National Cathedral should be and do. More power to you all, including THE CATHEDRAL AGE."

GEORGE HERBERT RANDALL,
1421 Arch Street,
Philadelphia, Pa.

From the Field Secretary's Notebook

By Elizabeth B. Canaday

GROWING out of an unusually provocative set of reports rendered informally by regents and chairmen of Women's Committees at their annual luncheon meeting in May at the home of Mrs. Anson Phelps Stokes in Washington, a symposium or manual of workable ideas for obtaining new memberships in the National Cathedral Association was prepared this summer under the direction of Mrs. William Adams Brown, National Advisory Chairman.

These "Manuals of Suggested Methods for Committee Organization and Activity" are now being sent to state regents and chairmen of the National Cathedral Association who desire them. They may be obtained by other interested Cathedral friends if they will address Mrs. Brown, at Washington Cathedral, Mount Saint Alban.

* * *

The Maryland Committee convened at the home of the state regent, Mrs. Albert C. Bruce, in Baltimore, on the 19th of May, at a luncheon complimenting Mrs. Brown, who addressed them on the significance of committee activity in behalf of the Cathedral and discussed with them their plans for membership effort in the autumn.

Mrs. William Coleman, co-chairman, was asked to report a sewing project she has been conducting personally to secure new memberships for the Cathedral Association. She explained that she has been making organdie curtains and dressing-table accessories for friends interested in the Cathedral, and arranging for their memberships with the money received from them for her sewing.

On the second of June approximately 1,200 people gathered at the spacious home of Mrs. Irene du Pont, at Granogue, Delaware, to attend the annual bridge and garden party held under the auspices of the Delaware Committee for which Mrs. du Pont is regent. Illustrated Cathedral postcards were used on the bridge tables for score cards and a large photograph of the completed Cathedral design was exhibited in the entrance hall. Gift vases and bowls of Cathedral stained-glass and potted herbs from the Bishop's garden were on sale at bazaar tables. Contributions of candy and flowers were sold by a junior committee gaily garbed in garden hats and summer frocks in bright Mexican design. Throughout the afternoon motors wound up the long hedge-lined drive from every part of the state. More than \$1,300 was realized for the benefit of the Cathedral.

Again on July 29th, another bridge benefit was held by the Cathedral Committee at Rehoboth Beach, where Canon Anson Phelps Stokes was the guest of honor. An additional amount of approximately \$500 was added to the Delaware quota.

* * *

From Cleveland, Mrs. William G. Mather, chairman of the Diocese of Ohio, sent out membership letters during the first weeks of June to former and new friends of the Cathedral and now has been able to bring Northern Ohio's quota almost to \$1,000, which, when attained, will be matched by a similar amount from an anonymous former Ohioan.

In the summer months the following committee leaders were visited by the

field representative where conferences were held looking toward renewed activity in the autumn. Several new chairmen were called upon; dates for Cathedral events and membership appeal-mailings in several cases were scheduled for the winter. Gracious hospitality, always extended to representatives from Mount Saint Alban, is remembered gratefully:

Mrs. Clarence Blair Mitchell, Far Hills, New Jersey; Mrs. Ernest R. Adey, New York City; Mrs. Allan Forbes, Boston; Mrs. Edward K. Hall, Hanover, New Hampshire; Mrs. Francis T. Chase, Utica; Mrs. Harper Sibley and Mrs. Roy C. Kates, Rochester; Mrs. Schuyler Black, Syracuse; Mrs. C. Gorham Rice, formerly treasurer of the Albany Committee; Mrs. S. Westray Battle, Asheville, North Carolina; Mrs. George C. Christian, Minneapolis; Mrs. Frank Kellogg, St. Paul; Mrs. Walter Roberts, Omaha; Mrs. Walter Boland, Council Bluffs, Iowa; Mrs. Herbert Horton, Des Moines, and Mrs. G. Decker French, Davenport, Iowa; Mrs. Victor Stamm, Milwaukee, Wisconsin; Mrs. Arthur Neel, and Mrs. Hartley Sherwood, Indianapolis.

Several luncheon and tea meetings for committee members in these cities were held to lay plans for autumn events.

In North Carolina, at Camp Kanuga, Hendersonville, where three southern dioceses maintain summer conferences and extend hospitality to church people from many states, Mrs. Battle arranged for a Sunday night address by the Field Secretary before an audience of 250 people, through the courtesy of the Camp Director, the late Bishop Finlay, of Upper South Carolina.

In the audience were the Presiding Bishop, the Right Reverend Henry St. George Tucker; the Right Reverend Thomas C. Darst, of Eastern North Carolina; the Right Reverend John D. Wing, of Florida, and Bishop Finlay, who introduced the speaker.

A few days later Mrs. Battle ar-

ranged personally for another evening meeting and showing of the slides at Mayview Manor, Blowing Rock, celebrated mountain beauty spot in the Blue Ridge. Those attending included guests at the Manor and from surrounding summer hotels—a small but responsive audience in which were to be found several Cathedral friends of long standing.

+ + +

Other new chairmen whose appointments were announced this summer but who are yet to be visited by a representative from the Cathedral include Mrs. Frank Wichman, Salt Lake City, regent for Utah; Mrs. William Horsfall, Marshfield, regent for Oregon; and Mrs. Charles M. Gray, St. Petersburg, regent for Florida.

+ + +

The first leader to sponsor a group of letters in the autumn to potential and former friends asking for memberships in the National Cathedral Association, was the Indiana honorary chairman, Mrs. R. H. Sherwood, who is hoping that replies will continue to come throughout the autumn to the appeals which she mailed in September.

+ + +

California letters mailed from San Francisco a little later by Mrs. Norman Livermore, regent for the State, and Mr. Paige Monteagle, treasurer, are bringing returns more slowly than in 1937, when Bishop Freeman traveled to the Golden Gate City to speak on several important occasions.

Mrs. Livermore and Mr. Monteagle are hoping, however, that Cathedral friends will continue to send their memberships during these holiday months so that California's share in the work of 1938 may equal the generous part contributed last year. Coming from these friends who are themselves building and maintaining the beautiful Grace Cathedral on the

West Coast, the co-operation of the California Committee is doubly eloquent.

* * *

Among new leaders recently beginning their work is Mrs. Edward K. Hall, regent for New Hampshire, appointed through Bishop John Dallas, and Mrs. William Schofield, for many years state chairman and continuing now as honorary chairman.

Mrs. Schofield, one of the Cathedral's most effective leaders, recently arranged with Mrs. Hall to entertain at dinner in Boston in honor of Mrs. Brown, Richard W. Hynson, Assistant Treasurer of the Cathedral, and the Editor of THE CATHEDRAL AGE, who were among those to attend the Boston Committee's benefit oratorio on October 31st.

* * *

This impressive presentation of Pierné's poignant musical setting for historic episodes of the "Children's Crusade" was sponsored by the Boston Committee under the leadership of Mrs. Allan Forbes, regent for Massachusetts, and assisted by Cathedral friends throughout New England and the east. It represented probably the greatest undertaking ever inaugurated outside of Washington in behalf of the Cathedral.

Produced by the Handel and Haydn Society, under the conductorship of Dr. Thompson Stone, the oratorio required the participation of 582 people on the concert stage in Symphony Hall, including the Society's own adult chorus of 300 voices, a children's chorus of 200 voices, 77 of the Boston Symphony Orchestra's players and five nationally known soloists.

For many days prior to the concert New England newspapers and radio stations had carried announcements; clergy spoke of it from pulpits and through bulletins; letters were written to principals of schools; sixteen shop windows carried exhibitions of Washington Cathedral's ar-

chitectural designs in sculpture, wood-carving and stained glass, executed by New England's own craftsmen.

Attention of people over a wide area was thus focussed upon the spiritual significance and devoted leadership actuating Washington Cathedral.

* * *

These factors were crystallized at the concert when former Senator George Wharton Pepper spoke from the stage of the great symbol of our people's faith embodied in the Cathedral at the Capital, and the need of bringing its message to our country through the world's religious masterpieces as represented in the Pierné oratorio.

The Executive Concert Committee assisting Mrs. Forbes included Mrs. Gaspar G. Bacon, Mrs. Louis Curtis, Jr., Mrs. Richard C. Curtis, Mrs. Samuel Eliot, Mrs. George Peabody Gardner, Jr., Mrs. Guido R. Perera, Mrs. Morton P. Prince, Mrs. Hugh D. Scott, Miss Ellen Gilliss Todd, Mrs. George E. Warren, Mrs. Roger Wolcott, and Mr. Allan Forbes, Treasurer.

Miss Elizabeth Burt, concert manager, donated her services as did Dr. Stone, all of the Handel and Haydn Chorus and the Children's Chorus.

Among social events complimenting out-of-town guests attending the oratorio was Mrs. Gaspar G. Bacon's tea on Sunday afternoon at her Jamaica Plains home; a dinner given by Mr. and Mrs. Allan Forbes and Mr. and Mrs. George Peabody Gardner, Jr., at the Somerset Club, and a dinner given at her home by Mrs. George E. Warren.

* * *

Other Cathedral events in Minneapolis, Kansas City, Omaha, San Antonio and Houston are occurring as this issue of THE CATHEDRAL AGE goes to press, and plans are under way for events soon to take place at Baltimore, Utica, Syracuse, Rochester, New York City, and Milwaukee. These will be reported later.



A FLEMISH TAPESTRY, "THE NATIVITY," FROM BURGOS CATHEDRAL, WOVEN ABOUT YEAR 1500

Recently on exhibition at The Cloisters, associated with the Metropolitan Museum of Art in New York City, this rare work of art is described, with another tapestry from the same Cathedral, as follows: "By their style and quality they may be adjudged as belonging to the original set which, according to tradition, was made at the command of Maximilian to commemorate the marriage in 1496 of his son, Philip the Handsome, to Joanna, daughter of Ferdinand and Isabella. A clue to their origin is offered by the arms of the Holy Roman Emperor found on 'The Nativity' tapestry."

Courtesy of the Metropolitan Museum of Art



Courtesy of the Metropolitan Museum of Art
FROM BURGOS CATHEDRAL

ANOTHER RARE MEDIEVAL TAPESTRY. "THE REDEMPTION OF MAN," FROM BURGOS CATHEDRAL.

Attributed to the workshops of Pieter Van Aelst, this brilliant example of Flemish (Brussels) manufacture about 1500 was shown in the room of recent accessions at the Metropolitan Museum of Art. It reflects allegorical ideas common to the age which were imprinted on the popular mind by mystery plays. The central panel shows the famous Trial of Paradise or the debate of the Virtues over the fate of Man. Christ is shown in the upper right-hand corner, seated between Charity and Humility. Misery—a kneeling figure—presents Him with the Charter of Man's salvation, thus reminding Him of His promise to sacrifice Himself for Man. When these two tapestries came into the possession of Burgos Cathedral is not known, but they remained there until modern times.

Review of Two Cathedral Books

"STAINED GLASS OF YORK MINSTER"

In its superb collection of medieval stained glass, York Minster has an incomparable treasure of art which brings thousands of pilgrims yearly to learn from these glorious windows some new principles of Christian living. Centuries ago windows of this nature told the Gospel story over and over again for generations that could not read.

During the World War the great windows of York Minster were removed for safety. It was found that they needed a great deal of cleaning and repair before they were replaced for more centuries of service. This work having been completed now, *Studio Publications, Inc.*, has published a comprehensive book, containing master illustrations in color, entitled "Stained Glass of York Minster," one of their series on "Treasures of Art" which have been attracting so much attention in the art world.

The Very Reverend H. N. Bate, Dean of York, has written a preface in which he declares: "I am extremely glad that *The Studio, Limited*, with its wide experience of the possibilities of photographic reproduction in color, has undertaken to publish a volume of plates which will enable its possessors to study some panels from the rich treasure of York Minster glass. . . . Glass is perishable, and the times are full of hazard. Our windows have indeed survived two conflagrations, but worse things might befall them."

The publishers were fortunate in obtaining an introduction on the works and notes on the illustrations from the Reverend Canon and Chancellor F. Harrison, Librarian of York Minster and the chief authority upon the stained glass of the Minster and the City of York.

In the delightful introduction as he traces the history of what he calls "England's treasure-house of medieval glass," Canon Harrison points out the influence of the stained glass windows on pilgrims: "the thousands of visitors to York Minster every year, brought thither by modern forms of transport, who are shown not only the magnificent and stately church but also its splendid and rare windows, are, unwittingly it may be, being taught thereby to care for beauty and color, and are, perhaps equally unwittingly, being sent forth as apostles of the need for beauty and color in life."

In York Minster is the famous "Five Sisters' Window" with its tradition, not exceedingly well founded according to Canon Harrison, that five sisters, the elder of whom was named Alice, each wove a different design in tapestry which was copied in glass. After the World War this window was "preserved," being restored and cleaned as a memorial to the service of women and girls of the British empire in that conflict. This plan was suggested by the late Mrs. Little of New York to whom the inspiration came in a vision that a window traditionally connected with five women ought to be preserved for women in memory of women. After its restoration, the window was unveiled in 1925 by the then Duchess of York, now Queen Elizabeth of England.

Altogether the book is one of much interest, beautifully illustrated and glowing with the color of the famous windows themselves, reproduced with amazing fidelity to the original tones. No art library, certainly no Cathedral library, could be counted complete without this volume.

ELISABETH E. POE.

THE HERITAGE OF THE CATHEDRAL*

"Sightseeing is the art of disappointment," wrote Robert Louis Stevenson about a petrified forest of California! He himself admitted that "the heart of the geologist beats quicker at the sight," and so proclaimed that lack of inspired knowledge may cause lack of interest. There is no doubt that among the throngs of travelers in this age of travel, many are disappointed in themselves if not in the objects of their pilgrimages: the feeling must arise that travel, without a trained mind to interpret the marvels that one finds, is too tantalizing a pastime for mental comfort.

Dr. Prentice supplies the solution for this problem, and in a delightful form. With clear scholarliness, and with the fruit of his own many years of devoted research in Cathedral after Cathedral through many lands, his "Heritage of the Cathedral" pictures the progress of Christian ecclesiastical architecture from some of its beginnings in the Roman catacombs, through the great Gothic era of the Twelfth and Thirteenth Centuries, and to the less natural though still interesting designs of the Renaissance in Italy and France.

One may see so well in these carefully planned pages the same thought of Henry Adams in "Mont-Saint-Michel and Chartres"; "Half the interest of architecture consists in the sincerity of its reflection of the society that builds."

Throughout the book is a steady scintillation of pertinent and curiously interesting lights of information. We learn that the Transepts were evolved to accommodate physically a great surge of tax-fleeing citizens entering the Church as monks — the architectural symbolism of the Cross incidentally being assumed later. The chapters on "Symbolism," "Strange Voices from the Stoup," and "The Bells and the Devil," by their titles alone, indicate the scope of the author's inquiry as

well as the human interest appeal of his subject-matter. Even in the presentation of technical processes, Dr. Prentice has the happy faculty of catching the angles of natural attention. For example, consider these paragraphs from the chapter on "The Romance and Tragedy of Stained Glass":

"Red glass, called 'ruby,' was originally made in the pot where it was coloured through and through, but this process yielded to that of 'flashing' at an early date — and here we have a new word that needs some explanation.

"If the glass-maker had before him a pot of molten white glass with another pot of fluid red glass alongside he could dip his blowpipe first into the one and then into the other; when he blew out this glass he had a bubble of white glass evenly coated with the red. This process is known as 'flashing' and glass so coloured is called 'flashed glass.'

"Although red glass was thus made at an early date, it was not until the Fourteenth Century that this method was generally applied to other colours. Then the glaziers began to create a brilliant purple by coating red with blue, or a splendid orange by placing red on yellow. In the Fifteenth Century as many as six layers of colour were sometimes 'flashed' onto the same glass."

Perhaps the greatest cause for regret is that the final section of the book, entitled "Archaeology," is no longer. Its seven chapters are so filled with details of curious beliefs, customs, and origins, and so inspired with the author's enthusiasm for his subject, that one feels there should be a complete volume on this phase of the study.

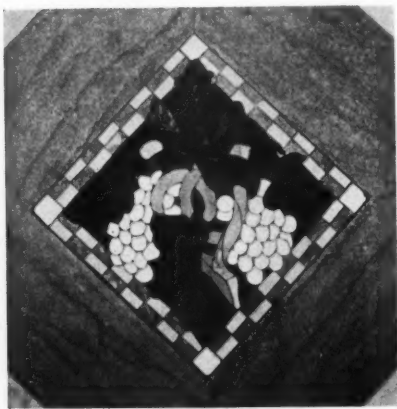
"The Heritage of the Cathedral" can be well commended not only to the student of Cathedral architecture, but also to those who, traveled or untraveled, have an interest in the great heritage of Christianity for which Cathedrals stand as "living" symbols.

HERALD L. STENDEL

*A Study of the Influence of History and Thought upon Cathedral Architecture. By Sartell Prentice. Illustrated. 418 + xxi pages. New York: William Morrow and Company. \$3.50.

A BRIEF CATHEDRAL COMMENTARY

Editor's Note: Readers are invited to send their comments, suggestions, and terms they would like to have explained in connection with this informal presentation of Cathedral architecture and Christian symbolism. Please address the Editor, THE CATHEDRAL AGE, Mount Saint Alban, D. C.



5. GRAPEVINE MOSAIC
The soft colors of the European marbles forming this design suggest antiquity of the symbolism.
Sanctuary floor, Chapel of St. John, Washington Cathedral.

THE vine and the grape (5) for ages have served to illustrate to many peoples the fullness of Nature, the annual generous outpouring of the gifts of the field. They were particularly sacred, among the ancients, to the Egyptian Osiris and to the Greek Dionysus (Bacchus). To all Christians, the grape is associated with the sacrament of the Holy Communion, and the vine with Christ's own words (St. John, 15:5) to His disciples, "I am the vine, ye are the branches." Their deep religious significance, united with their grace of line and rich coloring, have made the grape and vine leaf design a natural source of Christian decoration. Washington Cathedral bears their symbolism in wood carving, mosaic, stained glass, stone sculpture, painting, and tapestry.

RIGHT of sanctuary, the sacred privilege of refuge, was common in earlier times when harsh and swift laws needed readily available appeal. In general, the fugitive obtained at least a temporary immunity from seizure while in the sacred precincts of an especially appointed sanctuary church or Cathedral; although such protection rarely covered treason, and probably never covered sacrilege. Among the most famous Cathedral sanctuaries of England were those of Hexham, Beverley, and Durham (6). Great abuses of the custom developed from time to time; and in 1723, by act of George I, all sanctuary privileges in England were abolished.



6. BRONZE SANCTUARY KNOCKER
Crystal beads once filled the gaping eye-sockets (11th Century) North Door, Durham Cathedral.

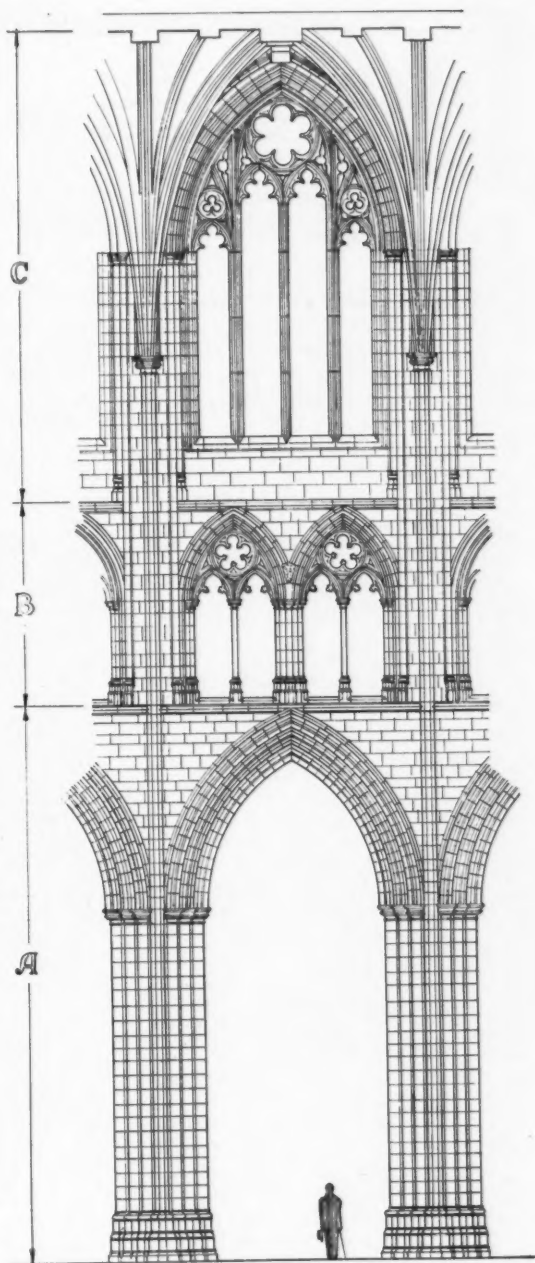
7. (Right.) ELEVATION OF
TYPICAL BAY OF NAVE
A, main arcade; B, triforium; C
clerestory (from architects' revised
design), Washington Cathedral.

THE *bays* are the subdivisions into which the Nave, Choir, or Transepts are divided. Within the Cathedral, each bay consists of a pair of columns with arch, openings of triforium, clerestory window, and section of ceiling; externally, each bay extends from centerline to centerline of the buttresses.

Where the central Nave is flanked by aisles, the clerestory windows serve as the chief source of illumination as well as a means of depicting in stained glass the ever-new story of Christianity. An upper story over the aisle may be formed by the triforium (so called from the triple openings into the Nave). It was the custom of the early Church to segregate the sexes during the services—a practice still in effect in the Greek Church—and the triforium gallery sometimes was designated for the women, while the Nave remained for the men. The range of pointed arches composing the *main arcade* is an inspiring development from the ancient Roman basilicas with their flat lintels, or heavy round arches, on closely-spaced columns.

In Washington Cathedral (7), there will be nine bays in the Nave, and now are three in the Transept, five in the completed Choir, and two in the Sanctuary erected in 1917.

(To be continued)





COLLEGE OF PREACHERS

"WANTED—A MILLION MESSENGERS FOR CHRIST"

Twenty-five members of the clergy and one layman whose homes extend from Nebraska to Maryland and from New York to Florida attended a conference on "Wanted—A Million Messengers for Christ" at the College of Preachers from October 10-14 under the leadership of the Right Reverend Benjamin T. Kemerer, D.D., Bishop of Duluth.

The subject matter was presented in the form of eight papers read by the following members of the group: "Evangelizing the Home Field" by Bishop Kemerer; "The Church and her Faith" by the Reverend Francis L. Carrington, LL.D., of Cass Lake, Minnesota (read in his absence by the leader); "The Church and Her History" by the Reverend Alexander C. Zabriskie, S.T.D., of the Virginia Theological Seminary; "The Church and her Sacraments" by the Reverend J. Wilson Sutton, D.D., Vicar of Trinity Chapel, New York City; "The Church and Her Worship" by the Reverend Leicester C. Lewis, Ph.D., Rector of St. Martin's in the Fields, Chestnut Hill, Philadelphia; "The Church and Her Bible" by the Reverend Wallace E. Rollins, D.D., Dean of the Virginia Theological Seminary; "The Church and Her Mission" by the Reverend Arthur M. Sherman, S.T.D., on the staff of the "Forward Movement Commission" in Cincinnati, and "An Evening with the Prayer Book" by Bishop Kemerer.

The conference was divided into four sections for discussion of these

papers, each section reporting its findings to the entire group for further discussion. Each paper was then returned to its author for revision in the light of the conclusions of the Findings Committee. The several authors expect to meet on November 22nd to give further study to the revised drafts.

Ways and means for enlisting the lay membership of the Church in personal evangelization work were discussed very thoroughly both in the small groups and in the assembly of the whole.

The parish priests present were unanimous in pledging themselves to a thorough trial at the earliest possible moment of the plan which contemplates a series of round-table conferences to which selected members of the parish may each bring a friend or several friends who may be interested in learning the "Way of Life" as it is understood by the Episcopal Church. For this purpose the revised papers are to be used as source material, supplemented by another paper dealing more specifically with the individual's interpretation of "The Way" in every day life.

Members of the conference were enthusiastic in the conviction that the method outlined offers a promising plan for effective adult religious education. They are planning an "experience meeting" later at which such revisions might be made as appear desirable in the light of results already attained.

G. C. M.

REPORT OF FINDINGS COMMITTEE

The Findings Committee, rejoicing in the fine spirit and enthusiasm of the conference, hopes that as the individual members return to their homes this enthusiasm will not die, but that they will continue to feel the unity that activated all our deliberations, and that our awakened interest in the unchurched will bear fruit in our immediate fields.

The Committee recommends:

- I. And urges that members of the conference mention one another by name in intercession as we pray for the extension of Christ's Kingdom among the unchurched in our private devotions on Tuesday of every week, and that intercession be made for the work of the group each week at some celebration of the Holy Communion.
- II. A. That a verbal report of the conference be made by Dr. Sherman to the Forward Movement Commission.
- B. That two preliminary pamphlets be published:
 1. A statement such as the manuscript "Evangelizing the Home Field" (written by Bishop Kemerer).
 2. A plan for round table conference together with suggestions as to technique in assembling and conducting the same.
- C. 1. That members of the conference who have put this plan into operation be assembled



Lewis P. Wolts

WHERE COLLEGE OF PREACHERS GUESTS BREAK BREAD IN THE REFECTORY

With portrait of the Bishop of Washington over the fireplace in the foreground, and one of the First Warden of the College under the mullioned window at the rear of this spacious room, noted for its high beamed ceiling.

at some future date, when experience can be exchanged and further consideration be given to amendments growing out of such experience; that the revised material be then sent out to the Forward Movement Commission, requesting that the Commission publish the seven guides, each in pamphlet form, for the use of leaders of groups and for distribution to the members if desired.

In the meantime, material for these round table conferences will be available in mimeographed form. Two copies of each paper will be sent to all the members and additional copies may be obtained from Dean Powell's office for the cost of mailing.

2. That all members put the plan into use as soon as possible, giving careful attention to the suggested plan of preparation and conduct.
3. That members enlist other clergy to try the plan.
4. That clergy using the plan report in detail to Bishop Kemerer as soon as possible pointing out what they found to be the weak and strong points.

III. On parish programs for use of this plan.

- A. That there be no new organizations developed but that existing organizations be inspired to emphasize evangelism as a part of their regular function, and that this might well begin with the vestry.
- B. The development of a consecrated group of men committed to the rule of prayer and service which would act as the rector's right hand.
- C. The succession of the group proposed to be made the ground work of a developed program of religious education in such parishes where it is now lacking.

IV. That the program of the Diocese of East Carolina should accompany the report to the Forward Movement Commission for study in connection with the papers read to and the general findings of this conference, in order that this information may be articulated into the larger programs and that a practical plan may be then offered to the Church.

- V. That a seventh guide in this series be prepared to show what takes place in the individual who responds to the call of Christ, both in his conversion and in his growth in the Christian life.

P. F. S., Jr.

RETREAT MOVEMENT—ITS VALUE AND METHODS

Beginning the autumn series of conferences at the College of Preachers, a group of priests from as widely distributed territories as Montana and Georgia gathered on the evening of the Feast of St. Matthew, September 21st, to follow the leadership of the Reverend Theodore Barth and the Reverend S. Thorne Sparkman on "The Retreat Movement—Its Value and Its Methods." The first four days were very full as both leaders set forth the principles and methods of the movement.

The technique necessary for a retreat conductor was studied carefully, the group experimenting with the making of the retreat addresses. After this preparation, the conference went into a retreat on Sunday evening, which Father Barth conducted. Those of us who were privileged to share this experience will not soon forget the strength and renewal that came to us in these two days. It would not be surprising if we heard in the near future that retreats are being held all over the country, for

each one of us left with a hope of being able to bring to our various dioceses something of the value which can be gained both for priests and laymen in a retreat.

The opportunity to attend a conference at the College of Preachers is always an outstanding experience, but this one seemed to excel all others, due to the fact that it was dealing with a fundamental need of the Church, and that the Warden and the leaders

seemed to know just how to set forth, in a remarkably effective way, the great answer to that need. The quiet hospitality of the College and its physical equipment make it adapted perfectly for such a gathering.

Our Church will go forward if our priests and people can catch the spirit of the College of Preachers and then manifest it in every mission, parish, and diocese.

A. R. S.

PREACHING THE PROPHETS*

"Who were the Prophets?", "What was their method?", and "How shall we follow on?" were some of the questions asked and answered in this Conference led by the Reverend C. A. Simpson, Th.D., and the Reverend Theodore P. Ferris. Dr. Simpson challenged our minds; Mr. Ferris chastened our spirits. They were a happy combination.

In a series of thought-provoking lectures, all too short, Dr. Simpson reviewed the development of the prophets (Hebrew, "nabbi"). In the ancient world, Semitic and elsewhere, there was a familiar group of men, who, by self-induced frenzy, convinced their contemporaries of the value of their message. They, themselves, were emotionally unstable and did little more than stir up a "mob spirit." As time went on and they claimed the power of prediction we find that, in large measure, they anticipated and proclaimed the dominant desires of their hearers. They gave the people what they wanted, not what they needed—and their descendants are, unfortunately, still with us. They refused to face reality; they sought for themselves and offered to their followers various and devious means of escape. They were an interesting phenomenon, unproductive of moral growth and power.

As the Hebrew prophets step on the stage of history we see a different type of religious leader develop. They combined with a rare physical courage a

growing moral quality and an expanding spiritual outlook. They faced the issues of life in order to find an answer rather than to seek an evasion. Permanent good and not temporary happiness was, for them, the imperative urge.

The largeness of their vision and the universality of their message came as they felt themselves, more and more, God-controlled. The stirring of their hearts and minds was no longer self-induced. The Spirit of Jehovah came upon them and they could stand before



CAMERA STUDY IN GOTHIC
From Chapel of St. John in Washington Cathedral.

*A review of the Conference held from January 24th to 29th, by the Reverend J. Jarden Guenther, with the co-operation of the Reverend Holly Wells.

kings and hostile throngs and say, "Thus saith the Lord." The transformation from the earlier "ecstatic" prophets to the proclaimers of new and higher ethics and spiritual truth was due to the redemptive activity of God culminating in the Incarnation.

They ceased "to rave," as their very name suggested in primitive days, and gave to the world those visions of divine revelation that have wooed men into the adventure of life. When others stood in the valleys of uncertainty and limitation they saw clearly far horizons beckoning. What is more, they felt assured that beyond the farthest meeting place of earth and sky there were still vast areas to be sought and conquered.

Amos proclaimed God as righteous. He was the God of His people but He refused to defend them when they sinned. We can not have an ethical conception of Deity unless we ascribe to Him the right and ability to judge. "God can destroy His people and still be God." (Simpson)

Hosea faced a generation influenced by the fertility-cult of Baalism. But Jehovah was more than a husband of the land; He was the husband of His people. In daring imagery Hosea finds that love, alone, can be triumphant. There is, however, a quality in love too often overlooked, especially in these days: *love can and must be severe.*

Beginning with the inaugural vision Isaiah proclaims that God reigns and that the whole earth reveals His glory. All nations are instruments to do His will. A new hope for Israel and for the world appears in the promise of the remnant. Deutero-Isaiah gives us the conception of God as One and consistent. This unnamed prophet has showed to the world glimpses of spiritual grandeur and promise that have won men, of all succeeding ages, to ever new and higher ideals.

* * *

Each day, from the quiet hill-top of inspiration, we descended into the noisy laboratory of group-discussion. Here, on the anvils of diverse opinion, we hammered out our own contributions,

of brass if not of gold. What they lacked in wisdom they made up in sincerity.

To Mr. Ferris we, who are pastors in diverse fields, owe much. Our own Church has had some eloquent preachers but we have too often forgotten that the average layman considers himself reasonably intelligent. Because "love suffereth long and is kind" is no excuse for what the pew has had to endure from the pulpit.

Without minimizing other characteristics, the importance of "form" was stressed. "No sermon must be a mere string of beads; it must have a proper beginning related to the experience of the hearers and it must really lead up to a practical conclusion."

Carefully and constructively Mr. Ferris built up a series of sermon-outlines. We shall all remember the one on "Reclaiming Disaster" — a topic suggested by the Ohio flood. We were urged, in our own preparation, never to be satisfied with anything less than our best. It was also pointed out that our hearers will be more stimulated if we teach them to discover additional truths for themselves than if we merely stir them for a time by perfervid exhortations. Each sermon must have its own *raison d'être*, must be related to the actual daily experience of the hearer and, above all, must have in it such an element of "good news" that men will be refreshed and stimulated to act.

The stillness of the Chapel was broken each day by the voices of courageous men who preached to a brutally frank audience. Here, they learned personally and concretely something more than an academic interpretation of the "severity of love." The utmost in vivisection is gentle to what some had to endure. We had three standards of judgment: Attention, Affection and Activity. We gave the first, shared the second, and demonstrated the third.

The value of the Conference was intensified by the spirit of those in attendance. As is always the case, the members came from many sections of the country and represented varied

points of view. There was, from the first, a friendliness which grew from day to day and made for a genuine regret when we separated. The welcome

by the Warden and Bishop Rhineland-er, the genial kindness of Chaplain Kinkead and the interesting talk by the Reverend Mr. Niver all combined

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Rufus King

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Roger Sherman

NEW YORK

Alexander Hamilton

NEW JERSEY

William Livingston
David Isareley
William Paterson
Jonathan Dayton

PENNSYLVANIA

Benjamin Franklin
Thomas Mifflin
Robert Morris
George Clymer
Thomas Fitzsimons
Jared Ingersoll
James Wilson
Governor Morris

DELAWARE

George Read
Gunning Bedford, Jr.
Jacob Broom
Richard Bassett
John Dickinson

MARYLAND

James McHenry
Daniel of St. Thomas, Jenifer
Daniel Carroll

VIRGINIA

James Madison
John Blair

NORTH CAROLINA

William Blount
Richard L. Spaight
Hugh Williamson

SOUTH CAROLINA

John Rutledge
Charles C. Pinckney
Charles Pinckney
Pierce Butler

GEORGIA

William Mifflin
Abraham Baldwin



THIS TABLET IS ORIGINATED
BY THE DISTRICT OF
COLUMBIA

DAUGHTERS OF THE AMERICAN REVOLUTION
1787 - 1937



to make us feel "at home." Many of the men took advantage of the generous offer of Mrs. Rudd to criticise their diction and delivery. Those of us who have come under the spell of her gracious personality and benefited by her discerning wisdom consider her co-operation one of the most helpful experiences of any Conference.

The College of Preachers offers more than intellectual stimulation and social contacts. For these we are grateful. But there is something more enduring. At the Altar of God's love we forget ourselves and find Him with each new

dawn. The Offices of the Day keep us in His presence and the final Amen of Compline brings us the assurance of His care. There comes a deeper and clearer awareness of God, a new and more intimate relationship with Christ. Because of our nearness to God we see, with greater appreciation, the need of the world. To some of us, who were privileged to attend the Conference on "Preaching the Prophets," there came, as to Isaiah, the question of God, "Whom shall I send?" Because of what we had learned, because our spirits were refreshed, we could not but reply, "Here am I, send me."



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at Home and Abroad

"The aim of this society is to form a company of Friends of Yorkminster, linked together in a common fellowship of love and loyalty towards our great Cathedral Church, and actuated by a common desire to help to ensure its well being," writes the Very Reverend Herbert Bate, Dean of York, in the tenth annual report of The Friends of York Minster. The frontispiece is a

photograph of Sir Edward Bairstow, Mus. Doc., F. R. C. O., who this year completes his twenty-fifth year as organist of the Minster.

* * *

Services of unusual significance held in Washington Cathedral too recently to be described fully in this issue of **THE CATHEDRAL AGE** include: service of thanksgiving and intercession for

A PRAYER FOR THE NATIONAL CATHEDRAL ASSOCIATION

ALMIGHTY GOD, who of old didst put it into the heart of thy servant David to build a house worthy of thy Holy Name; Be with thy servants throughout the length and breadth of this our land, in their endeavour to build in Washington a Cathedral church. Open thou the hearts and quicken the wills of rich and poor alike, that giving generously of their prayers and of their alms, in thine own good time a house of glory and beauty may witness to thy Son in the Capital of our nation; through the same, Jesus Christ our Lord. Amen.

Set forth by the Bishop of Washington, A. D. 1930

the Washington Community Chest on October 30th; large attendance by Girl Scouts and sermon by the Bishop of Washington in observance of their "Church Day," also on October 30th, and annual performance of "Requiem," the music by Johannes Brahms, by the Washington Choral Society on All Souls Day, November 2nd.

The Very Reverend Walter Robert Matthews, D.D., Dean of St. Paul's Cathedral in London, preached from the Canterbury ambon on Sunday, October 23rd.

+ + +

The freedom of the city of Canterbury was conferred upon the Archbishop of Canterbury, Primate of all England, on October 12th. The ceremony took place in the Guildhall.

+ + +

A special service is to be held in Llandaff Cathedral in Wales on November 24th to celebrate the 350th anniversary of the translation of the Bible into Welsh by the Right Reverend William Morgan. A great

scholar, he was appointed Bishop of Llandaff by Queen Elizabeth and had been one of her personal chaplains.

His translation of the Bible became the standard in Welsh for the Celts in Wales and those in various countries of the world.

+ + +

The Princess Royal of England, Mary, Countess of Harewood, was the chief figure in the laying of the commemoration stone of Blackburn Cathedral on October 7th. She took the place of the Duchess of Gloucester who was unable to be present.

The Transept section, on which the work is now being completed, is larger itself than the old Cathedral.

+ + +

Offerings from more than 25,000 friends of Washington Cathedral in all parts of the United States, including several from foreign lands, have been received at Mount Saint Alban for the 1938 series of Cathedral Christmas cards between October 10th and the time when this magazine went to press.

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

The officers of the National Cathedral Association are grateful for this generous response through which the gospel of a "Christian Christmas" is spread, and funds are raised for maintaining the missionary and educational work of the Cathedral Foundation.

"I am enclosing my check for \$1.00 for Christmas cards given to me," writes a correspondent from Beatrice, Nebraska. "I had a box last year, most of which I mailed to England, and on my visit there this year, I was thanked very heartily for the beautiful Christmas remembrances."

+ + +

At the annual meeting of the Friends of Gloucester Cathedral an encouraging report was presented which showed that the membership had doubled during the last year. It was resolved to reconstruct in oak the Bishop's throne, pulpit and choir stalls in the Nave, all of which are in dilapidated condition.

The Dean of Winchester, who was one of the speakers, called attention to the fact that the atmosphere of Cathedrals had changed very much. "Once solid and stately places which echoed the prayers of clergy and the

SIXTEENTH CENTURY DEVONSHIRE CAROL*



*As Ioseph was a'walken
He heard an angel sing,
"This night shall be the birth night
Of Christ, our Heavenly King.*

*His birth-bed shall be nayther
In housen or in hall
Nor in the place of Paradise,
But in the oxen's stall.*

*He nayther shall be washen
With white wine nor with red,
But with the pure spring water
That on you shall be shed.*

*He nayther shall be clothen
In purple nor in pall,
But in the fair white linen
That usen babies all.*

*He nayther shall be rocken
In silver or in gold,
But in the wooden manger
That lyeth on the mould."*

*As Ioseph was a'walken,
Thus did the angels sing,
And Mary's son at midnight
Was born to be our King.*

*Then be you glad, good people,
At this time of the year,
And light you all your candles
For his Star, it shineth clear.*

*Reproduced with music in THE CATHEDRAL AGON through the generous cooperation of Charles Lamson Griffin, Esq., of New York City and Maplewood, New Jersey, who writes: "The Reverend Charles Kingsley in 'Westward Ho' put this carol in the mouth of Sir Amyas Leigh in his lonely vigil before the ramparts of Fort Smerwick, Ireland, Christmas Eve 1580. The musical setting was composed by me for my daughter and has the minor cadence characteristic of the old Christmas carols. You will note that I have worded the carol in the Devonshire dialect *** To identify myself, I was a member of the choir of Calvary Church, New York for five years when Dr. Henry Satterlee was rector. He officiated at our wedding, and baptized our daughter, Elizabeth, who attended the National Cathedral School."—EDITOR'S NOTE.

eries of guides," he said, "they now stand open-armed, offering a warm welcome to all who come. . . . Cathedrals are meant to be loved," he concluded. "They provide the ministry of beauty in architecture, as well as the ministry of music and preaching."

* * *

Christopher Grant LaFarge, eminent American architect, who, with his partner, the late George L. Hines, served as architects for the Cathedral of St. John the Divine in New York City until 1911, died on October 11th at his home in Saunderstown, Rhode Island, in his 77th year. He was the son of John LaFarge, painter and stained glass designer.

* * *

During the recent crisis in England over the possibility of war, Westminster Abbey was kept open day and night so the people might not lack a place for private prayer.

IN THE EDITOR'S MAIL

MY DEAR MR. EDITOR:

My most sincere thanks to you for the *Washington Cathedral Guide Book*. It is a joy! The illustrations and the reading matter are so instructive and entertaining. Although I'm not an Episcopalian, but a Congregational Unitarian, your magazine means much to me.

My last trip to The Old World was in 1927 when I went to the Holy Land. In 1923 and '24 I spent a year abroad and visited many Cathedrals—also in 1912.

How I would like to visit Washington Cathedral now. I was interested when there, ten or twelve years ago.* My trips East now are straight through to New England—a former home. I was born in 1851. Many, many things have happened since then. It has been a full life.

Most sincerely,
HANNAH SCHENCH FORBUSH,
2215 Greenwood Street,
Pueblo, Colorado.

*P.S.—And the Garden, so full of memories!

THE WORLD'S MOST BEAUTIFUL CATHEDRAL

(From the "Parish of Little Churches")

Maurice G. Herndon, a vestryman of St. Thomas' Church, Ahoskie, N. C., has delivered on successive Sunday nights in each of the four churches in the parish, his inspirational lecture on the Washington Cathedral.

Mr. Herndon, who was for two years a guide on the Cathedral staff, brings to his hearers the enthusiasm of one who is thoroughly conversant with his subject, and moreover in love with his theme. The interest, which never lags, is highly spiced with personal incidents, particularly the visits of pilgrims to this, our National Shrine, from all countries in the world.

When completed, the speaker said, Washington Cathedral will be the most beautiful Cathedral in existence.

Chairs were arranged near the tomb of the Unknown Warrior. Many folks came in, according to the *Church of England Newspaper* and knelt facing the tomb, pleading with God to forgive their sins and the sins of the empire, and pledging themselves to become constructive peace-makers.

All Cathedrals in Great Britain reported large congregations during the crisis. The people seemed anxious to turn to these great strongholds of Christianity in their search for the "Rock of Ages" in hours fraught with peril.

* * *

The name of the under-croft or crypt of the Cathedral of St. Luke, Ancone, will be Bishop Morris Hall. The action was taken with the permission of Dr. Morris, who is now Bishop of Louisiana, and was for 10 years the first resident Bishop of the Episcopal Church in the district of the Panama Canal Zone. His name will be attached permanently to the Cathedral, which was built under his leadership and opened for worship on Easter Day, 1923.

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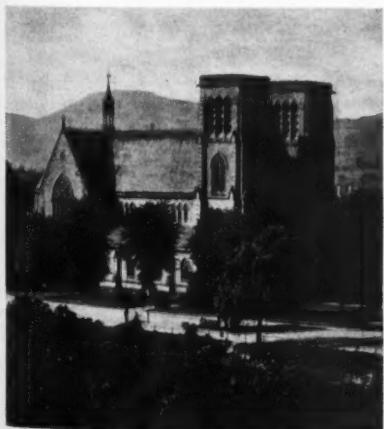
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Book of Remembrance and recorded as a member of the National Cathedral Association," writes a new friend in New York City. "My gift is a very small one to have received so kind a notice."

✦ ✦ ✦

An altar designed and executed by his son, the Reverend F. D. Graves, was consecrated in St. James Cathedral, Fresno, California, recently by the Bishop of San Joaquin in memory of Bishop Graves of Western Nebraska. The son also preached the sermon.

✦ ✦ ✦

Grace Cathedral, Topeka, Kansas, has been named residuary legatee of the estate of the late Miss Annie M. P. Bundy, long a communicant of the parish. The bequest will amount to about \$40,000, the income from which is to be used for annual musical festi-

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vals for a period of twenty years. At the end of that time a building is to be secured with the principal, to be used as a home for business women, which is to be designated as the Annie M. P. Bundy Home.

* * *

The Dean of Washington Cathedral wishes members of the National Cathedral Association to know that gifts for memorial prayer books and hymnals to be used on the chapel altars will be received gratefully. Such offerings afford an unusually reverent and appropriate way for remembering those "we have loved and lost awhile."

* * *

DR. WEDEL'S APPOINTMENT

The appointment of the Reverend Theodore Otto Wedel, Ph.D., Secretary for College Work on the National Council of the Episcopal Church, as Director of Studies at the College of Preachers is announced just as THE CATHEDRAL AGE goes to press. He will take up his new duties early in January.

IN GRATEFUL APPRECIATION

DEAR EDITOR:

Being such a lover of that glorious Cathedral on Mount Saint Alban, even though I have never stood beneath its lofty arches and beheld its glory:

It was and is, only through the pages of THE CATHEDRAL AGE that I learn what is done to make our National Cathedral more lovely and complete as the years go by. It was also THE CATHEDRAL AGE and the beauty of the Cathedral that caused me to think of making a small gift.

Silver and gold I have not, but what I have and can give, I shall give, humble as it is.

Under separate cover is a small volume—Prof. A. D. F. Hamlin's *History of Architecture*, from my book shelves. Perhaps it will fit in somewhere in the art and architecture section of the Cathedral Library.

Sincerely yours,
WERNER E. WEBER,
Fredericksburg, Texas.

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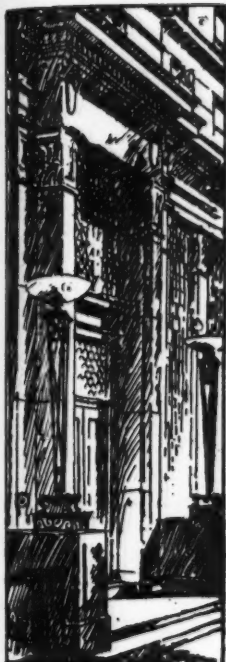
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